MICHIGAN STATE NORMAL COLLEGE

The CHRISTIAN CENTURY

A Journal of Religion

The "C" in the "Y"

By Edward C. Jenkins

Why Should We Fight Japan?

An Editorial

Why Have a Liturgy?

By Irwin St. John Tucker

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In This Issue

EVERETT R. CLINCHY formerly in charge of religious work at Wesleyan university, has become a leader in the effort to promote better understanding between Catholics, Protestants and Jews. As secretary of the National Conference of Jews and Christians, under the chairmanship of Newton D. Baker, Mr. Clinchy is constantly dealing with the problem of lessening tension between the various religious groups in the United States. He has recently completed a national series of "round table discussions" of the issues involved in religious tolerance, his colleagues having been Father J. Eliot Ross and Rabbi M. S. Lazaron. Mr. Clinchy's address is at 289 Fourth Avenue, New York city.

EDWARD C. JENKINS who continues the series of articles dealing with the changes in American religious work which can and should be brought to pass before the end of 1938, is president of George Williams college, Chicago. This was formerly known as the Y.M.C.A. college. Dr. Jenkins' article picks up the discussion of the future program of the Y where Mr. James Lee Ellenwood laid it down in the much-discussed article, "Can the Y Be Christian?" which appeared in The Christian Century for January 31.

IRWIN ST. JOHN TUCKER combines two seldom-combined occupations in serving as rector of St. Stephen's Episcopal church, Chicago, and as a desk editor of the Chicago Herald & Examiner, daily newspaper. Mr. Tucker has long been known as one of the most earnest advocates of a liberal social program within the ranks of the Episcopal clergy.

RENWICK C. KENNEDY who contributes another of his human interest sketches of life in the south, is minister of the Associate Reformed Presbyterian church, Camden, Ala.

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The CHRISTIAN CENTURY

March 28, 1934

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Calendar of Coming Events

Apr. 2-5. Spring convocation and alumni week, Colgate-Rochester divinity school.
Apr. 5-15. Seventy-sixth general conference of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Mo.
Apr. 8. Philadelphia federation of churches pulpit exchange.
Apr. 10. Congregational regional conference of social relations, Boston.
Apr. 10-12. Texas Baptist Sunday school convention, Ft. Worth, Tex.
Apr. 10-13. William Cleaver Wilkinson lectures by Rev. A. R. Brooks, pastor Dudley street Baptist church, Boston, at Northern Baptist theological seminary, Chicago.
Apr. 12, 13. Annual meeting of the editorial council of the religious press, Washington, D.
Apr. 15. Philadelphia federation of churches, silver anniversary offering.
Apr. 18. Wyoming annual Methodist conference, 83rd session, Forty Fort, Pa.
Apr. 19. Philadelphia federation of churches, 25th anniversary dinner.
Apr. 20-May 1. General conference opens, Methodist Episcopal church, south, Jackson, Miss.
Apr. 23-25. Joint annual meeting of the Kansas council of churches and council of Christian education, with convocation of ministers, Ottawa, Kan.
Apr. 23-25. Annual convention, Religious Education association, Nashville, Tenn.
Apr. 24, 25. Annual meeting general board of Christian education, Methodist Episcopal church, south, Jackson, Miss.
Apr. 26-28. Ministerial convention, Manhattan, Kan.
Apr. 30-May 2. Ministerial convention, Stockton, Kan.
Apr. 29-May 2. Philadelphia area, Jason Lee centennial- celebration, Methodist.
Apr. 30-May 2. Fifth meeting of the Institute for education by radio, Ohio State university, Columbus.
Apr. 30-May 2. Indianapolis missionary educational institute, interdenominational, First Baptist church, Indianapolis.
May 1, 2. Women's American Baptist home and foreign missions society, Cambridge, Mass.
May 2. Announcement of results of poll of Protestant ministers on war, to be made by Kirby Page, New York city.
May 2-8. National Y.W.C.A. biennial convention, Benjamin Franklin hotel, Philadelphia.
May 3-5. Ministerial convention, Hutchinson, Kan.
May 7. Massachusetts interdenominational federation of women's church societies, Boston.
May 7. Meetings in local communities to give publicity to poll of Protestant ministers on war.
May 7, 8. Chicago Baptist association annual meeting, First Baptist church, Evanston, Ill.
May 8. New England council of federated church women, interdenominational, Portsmouth, N. H.
May 16. Southern Baptist convention, Ft. Worth, Texas.
May 16, 17. Colorado Congregational conference, Walsenburg, Colo.
May 16-18. Biennial conference of the community church workers of the U.S.A., Community church, Kansas City, Mo.
May 16-22. Spring meeting, board of bishops, Methodist Episcopal church, Cleveland.
May 19-24. Convention of International union of brotherhood of rescue missions, Euclid Avenue Baptist church, Cleveland.
May 20-26. Conference of associate church group, National social workers, Kansas City, Mo.

The CHRISTIAN CENTURY
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EDITORIAL

IF William Randolph Hearst had been called on to produce a plan by which to fritter away the energies of the peace-loving portion of the American public, he could not have done a better job than have the officers of the World Alliance for international friendship through the churches. This organization which endeavors to focus the peace convictions of the churches is seeking signatures for a petition calling on the government to state "the terms under which full membership would be possible" in the League of Nations, and to appoint an official representative to participate in league sessions. Promptly Mr. Hearst has seen his opportunity, and has turned his papers over to gathering signatures to a petition calling on the government to stay out of the league. Thus, at the hour when every major international problem has been taken away from the league, at the hour when the public mind of America, as of all nations, is so preoccupied with its domestic economic problem that it is humanly impossible for it calmly to weigh the implications of league membership, and at the hour when only the most pragmatic measures for preventing war contain any hope at all, a peace agency commits the psychological blunder of reviving and pushing the academic question of America's entrance into the league! The petition sponsored by the World Alliance will not get beyond the threshold of public attention, but it does provide Mr. Hearst with a good red herring to draw across the trail of his efforts to foment war between the United States and Japan.

Confusing the Peace Issue

To Keep Out Of War

IT IS peculiarly fortunate, just at this juncture when peace sentiment is finding it so hard to register, to have presented a definite and tested program by which the nation can not only protect itself against becoming involved in war, but also utilize its resources to the maximum to prevent the outbreak of war. Such a program is outlined in detail in the current (April) issue of Foreign Affairs. It has been prepared by Mr. Charles Warren who, in the period before our entrance into the world war, was assistant attorney general in charge of neutrality questions. Mr. Warren therefore probably knows more than any other living person about the ways in which the United States was drawn into the late war, and his program for keeping out of any future war is a product of experience. The thirteen points which he lays down do not differ, in essentials, from the suggestions for an emergency peace program which have recently appeared in these pages. They are, however, more detailed. And they culminate in the assertion that any attempt to assert or define "neutral rights of trade" after a major war breaks out will be equivalent to a decision to enter the fighting. Mr. Warren makes one other point clear—the necessity for immediate action if any action is to be taken. He proves, from American experience in 1914, that any successful attempt to establish an effective neutrality must be made before war breaks out; group and commercial interests multiply too rapidly after the fighting starts to make any drastic dealing with the necessities of the situation possible. Mr. Warren's article should be read by every American citizen who honestly wants this nation to remain at peace; the program which he advocates should be pressed on congress and the President as the program which the peace forces of the nation want adopted *now*.

Detach America from the Next World War!

PEACE workers and leaders will do well to recognize that the international situation has passed the point where covenants, pacts, conferences or similar devices can be relied upon to preserve world peace. The effectual operation of the systematic peace machinery—league, Kellogg pact, world court, and so on—presupposes the existence of a degree of stability, responsibility and honor on the part of the various nations which does not now exist. Such agreements as are at present being concluded or discussed are in reality only the manipulation of alliances with a coming war in view. The first responsibility of American peace forces is to keep the United States out of that war, whether it breaks out in Europe or Asia. By this is not

meant insisting upon American neutrality in the old sense of mere military neutrality as the basis of carrying on trade with belligerents. It involves the renunciation of all economic participation in the war. Without doubt an influential portion of American industry and finance cherishes the secret hope of recovering American "prosperity" by the emergence of a war for which supplies will be furnished by this country. To assure this economic detachment of America from the war is therefore the prime duty of all workers for peace at the present moment. The surest way to keep European or Asiatic nations from resorting to war is to convince them that, if they do, they will get no help in any form whatever from the United States. If, as we have said before, such an ironclad guarantee of neutrality (an economic as well as a military neutrality, so applied as to lay an embargo against every conceivable form of help toward making war) should also include Great Britain, we believe that the danger of a new world war would be almost done away. It is tragic, therefore, when the need and the method of immediate, practicable action are so clear, to discover that those in the churches who want nothing so much as a means of registering their will to peace are being led off on a wild goose chase over American entrance into the league.

Dr. Franklin Accepts Crozer Presidency

THE NEWS that Dr. James H. Franklin has accepted the presidency of Crozer theological seminary, to succeed Dr. Milton G. Evans, is of interest far beyond Baptist circles. Dr. Franklin's resignation as foreign secretary of the American Baptist foreign mission society, a position he has filled for twenty-two years, will take effect on June 1, and he will assume his new duties on July 1. Those of his associates who deplore his loss from the ranks of missionary leaders are consoling themselves with the belief that Dr. Franklin will create something new in the way of theological seminaries. As a missionary secretary he has been among the most progressive. He stood for missionary devolution before many people knew what the term meant. In theory and practice he has advocated an indigenous church on the foreign field, and wherever his influence has extended the administration of church affairs in the orient has been committed to the hands of orientals. At home and abroad he has been the consistent champion of international, interracial and interdenominational Christian fellowship and cooperation. It is to be hoped that it has not been any feeling of resistance to these principles which has induced Dr. Franklin to resign his mission board leadership. At any rate, in the seminary, with the trustees in full accord, he will be able to practice his ideals in a new field. Crozer seminary, it is predicted, will become an international and interracial center, guided and enriched by the wide acquaintance, ripe experience and broad sympathies of the new president. As a southerner, born in Virginia, and in a seminary which already has an unusual portion of students from the south, his influence will leaven the future ministry of the south as well as the north. He will also find opportunity for the practice of those principles for the training of leadership for the churches of the orient of which he has long been a conspicuous advocate.

Naval Competition Starts Again

ALTHOUGH the Vinson bill, with its authorization for the building of 102 warships and 1,184 airplanes, has still to be finally enacted, its power to create mischief has already been demonstrated. One after another within 48 hours after the bill first passed the senate—only to be called back by a parliamentary ruling—Great Britain, France, Italy and Japan announced important additions to their naval armaments. Japan was candid enough to state that her determination to build more warships came as a result of the American action. We still cling to the hope that President Roosevelt has favored this authorization of an increase in the navy only as a means of improving his bargaining position when the naval conference meets to consider the 5-5-3 ratio of the expiring London agreement next year. But if that is the real purpose behind the Vinson bill, the danger of resorting to such an expedient should now be clear. Bluffing in the matter of building navies may follow the pattern of a poker game, but it is immeasurably more serious. What happens when the other fellow raises? History's answer is sobering. In the meantime, there seems to be almost a parable of the present international situation in the capsizing of the new Japanese destroyer, the Tomozuro, with the loss of 110 of its crew. Built in an effort to evade the restrictions of the London treaty, the Tomozuro was so overloaded with armament that it turned bottom up in a storm. Consideration of the rapidly mounting armament budgets of the nations now fighting for their economic lives prompts the question as to how long it will be before they too turn bottom up.

Shifting Europe's Balance of Power

THE three agreements signed in Rome on March 17 by the premiers of Italy, Austria and Hungary definitely prove that the balance of political power in Europe has been radically shifted by recent events. To Mussolini, these pacts not only give open control of Austria and Hungary, but they open the way to an Italian-dominated economic federation of the Danubian states. What a culmination for these ten years of fascist diplomacy! Yugoslavia "encircled," Czechoslovakia separated from its Balkan allies, and central Europe openly announcing that it had put itself under Italy's protection! The new agreements are as significant in showing the decline of French as the rise of Italian power. Shaken by her internal crisis—which is growing—France can no longer attempt to lay down the law in Vienna as formerly she did. First she had to abandon the Austrian socialists to destruction at the

hands of the Italian-sponsored heimwehr, and now she has had to choose between seeing Hitler or Mussolini step into her old place of influence. As between the two, France really had no choice. But the very panic of Yugoslavia and Czechoslovakia, both of whom believed that Italian ambitions had been checkmated by the signature of the Balkan "peace" pact in February, shows with what kaleidoscopic speed the whole European picture has changed. This handing over of central and southeastern Europe to Italian leadership should further lessen the danger of an immediate German attempt to absorb Austria. To this extent it will lessen the danger of a European war in the near future, and will be greeted with considerable approval in England and the United States. But whether such a fascist-controlled bloc will, in the long run, make for peace seems exceedingly doubtful. And that doubt is increased by the evidences now multiplying that Italy is already playing with the idea of a Hapsburg restoration in Austria, and later in Hungary. The so-called "succession" states read doom in such a policy.

No More Excuse For Slums

A CAMPAIGN for the improvement of housing conditions in New York by the elimination of the more disgraceful tenements has resulted in some embarrassing disclosures. Several religious and charitable corporations have been revealed as the owners of disreputable, unsafe and insanitary properties. Some of these are making excuses; others are frantically hastening to give assurance that they are unjustly accused. Both defenses may be true. Eminent and wealthy citizens have been shown to be drawing rents from tenements of the worst sort. At least one of these, perhaps the largest private owner, has offered to sell his tenements to the city for less than the assessed valuation of the land so that the buildings may be torn down and replaced with decent low-rental dwellings. And last, it was disclosed that the largest owner of inflammable and ill ventilated tenements is the city itself, which has come into possession of the property by foreclosure proceedings. The municipal administration has expressed a proper horror of this state of affairs and has expressed its willingness to cooperate with the tenement house commissioner to rectify it. All of which illustrates not the depravity of the possessors of wealth, whether personal or corporate, but the ease with which bad housing arrangements come about with no vicious intention. Most of the buildings in question are old. When they were built, of course it was known that they were firetraps and had inadequate ventilation, but standards were low and it was generally assumed that the kind of people who lived in slums would turn any kind of housing into a slum by just living in it. Then the absentee owners forgot about the plumbing and the fire hazard, lived luxuriously on the rents collected by their agents, and in due time passed the properties on to their heirs. Good housing has gone by default. Not conscious inhumanity to man, but the inertia, indolence and inattention of capital has been chiefly to blame. That is the best excuse that can be made for the past, and it is good no longer. Now the owners know. What will they do about it?

Further Adventures of the Pure Food Bill

JUST to keep our readers abreast of what is rapidly becoming one of the most revealing incidents connected with the development of the new deal, we can report this week that Senator Copeland's proposed pure food and drugs act has now been favorably reported to the senate. The bill was still further weakened at two points, however, before it left committee. The provision prohibiting the advertising of drug remedies for serious diseases known not to be amenable to self-medication has been eliminated, and a new California process for ripening citrus fruit, which is attacked by the "guinea pig" observers, has been permitted. Reports from Washington indicate that there is a good chance that the bill, without much further change, will be enacted. Dr. Tugwell, who went off to Puerto Rico in disgust when he saw the extent to which the original measure was being emasculated under Senator Copeland's sponsorship, is said to be willing now to ask for the enactment of this remnant. He does so, undoubtedly, in a belief that it is better to take what you can get in the way of remedial legislation than to go without anything because you can't get all you want or should have. That is probably sound politics. But it is to be hoped that, if it does turn out that this emasculated bill is made law, both the department of agriculture and the public at large will register their dissatisfaction and their intention to renew the fight in the next congress for a law that will really protect the consumer. Though this year's struggle over the Copeland bill results in little in the way of satisfactory legislation, it has been immensely valuable in disclosing to the public the nature and ferocity of the forces which must be defeated if the period of plundering the consumer for the sake of private profits is to be brought to an end.

Facts in the Airmail Situation

UNLESS the public is on its guard, the really important facts brought out by the airmail incident will be lost in the pandemonium stirred up in the press. So far as that pandemonium is concerned, it is enough to say that the administration tackled a rotten situation in a bungling manner, and that now every trick of propaganda is being employed to take partisan advantage of the mistake. But there are two solid facts revealed in this affair that require honest attention, without any regard to the chances of the republicans in the next election or the socialistic dangers involved in government flying of the mails. The first fact is this: It has been proved that the development of commercial aviation up to this point has been made, with the help of government subsidies, a stockjobber's holiday. The second fact is this: It has been proved that army aviation is

pitifully inefficient. If the public will get those two facts clearly in mind, and insist that something be done about them, a great deal of good may come out of this sorry mess. The current attack on the President's new proposals for carrying the airmail is principally an attempt to see that nothing is done about the first of those facts. And the composition of the board of inquiry announced by Secretary Dern is an indication that the army will try to see that nothing is done about the second. Washington correspondents report that personal jealousies between the top-ranking officers of the army and the civilian officials of the war department have become so bitter that they cannot cooperate to end the disclosed shortcomings of the army air service. If that is true, a housecleaning all around is needed. The Christian Century is not in favor of a fighting air force, but so long as the taxpayers are paying for one —and how!—this scandal of arguing that it can operate only in balmy southern climes, within sight of the base and in the daytime should be ended in a hurry.

Why Should We Fight Japan?

WHY should the United States be dragged into any war over the control of the far east? What is at stake to reconcile this nation to the prospect of sending thousands of its sons to their deaths amid the Siberian wastes? If another Russo-Japanese war is as inevitable as most students of oriental affairs seem to believe, why should an outbreak of hostilities between those two countries involve America?

These are not academic questions. The idea of an inevitable war in the far east has become firmly fixed in government circles at Washington. This war, it is prophesied, is not something that may be delayed for years—as many believe a European war will be—but it is a war that may begin this spring. Russia, it is said, is at last almost ready. Her transportation problem across Siberia, if not solved, is at least brought to the verge of solution. Her air units are complete, trained and in striking position. Japan is even more ready. Her railway network across Manchukuo is spun. Her army leaders regard every day of delay as a present of reinforcements to the enemy. Despite the reassurances of the diplomats on both sides, the chances are said heavily to favor hostilities some time within the next two years.

Ignoring for the present the question as to whether this belief in the inevitability of a war between Russia and Japan is justified, it is time that Americans were facing the belief, also widely held, that their own nation must become a participant in such a struggle. That opinion has been bandied about in army and navy, diplomatic, business and journalistic circles for months. It has now been brought into the open by one of the sanest and best informed American commentators on far eastern affairs. In the March issue of Harper's magazine there is an article by Mr. Nathaniel Peffer entitled, "If Japan and Russia Fight." In that article Mr. Peffer, who is no jingo and no war-monger but a sober-minded student of the orient whose views are entitled to great respect, prophesies that, in case of a threatening Japanese victory over Russia, the United States will intervene on the Russian side.

When one of the most responsible American observers will write, and one of the most responsible American magazines will print, such a prophecy of an almost immediate entanglement in war, the friends of peace had better bestir themselves. Now that Mr. Peffer has brought the thesis for American intervention into the open, they had better begin subjecting it to careful analysis, not only within the peace groups, but wherever they can gain the ear of the public. Are the premises on which the prophecy rests sound? Are the conclusions justified?

The argument, as summarized from the Peffer article, is this: Given a Russo-Japanese war, the real prize of the fighting is helpless China. If Russia should win, China would fall into the lap of the U.S.S.R., which would bring the Asiatic communist bloc up to the borders of India, Cochin China and the East Indies. But this the great colonial empires, Great Britain, France and the Netherlands, could not permit. Therefore, any prospect of such a Russian victory would bring in those three empires on the side of Japan. On the other hand, if Japan should win, China would fall into her hands, just as Manchuria already has fallen, and just as Korea did following her previous war with Russia. But this would close the China market, in actuality if not in form, to the United States. The two fixed tenets of American foreign policy are preservation of the Monroe doctrine and preservation of the China market. Therefore, any prospect of such a Japanese victory would bring in the United States on the side of Russia.

Just as we do not believe that another Russo-Japanese war is so inevitable as it is widely held to be, so we believe that this reasoning as to the course of the European powers in the event of such a war is vulnerable. For example, while it is true that Britain would view with grave alarm an increase of the Russian influence over China, it is also true that she has no reason to aid in the spread of Japanese power. Japan is daily becoming a more dangerous competitor in the markets of the far east; even from the viewpoint of British tory love of empire there would be little to choose, as neighbor to India, between Russia the champion of communism and Japan the champion of Pan-Asianism. So delicate, indeed, is the balance between these conflicting interests that we gravely doubt whether British public opinion could be pumped up to plunge into a far eastern war on the Japanese side.

But leaving these questions also out of account for the present, how about the considerations that are supposed to insure intervention by the United States on the Russian side in the event of a probable Japanese victory?

The whole argument at this point rests on one assumption. This is, in Mr. Peffer's words, that "aside from the Monroe doctrine, the United States has had

only one unswerving foreign policy, whether the American people know it or not. It is that no other power shall preempt for itself the right to the economic exploitation of China, either by outright annexation or substantive domination. . . . We have been motivated, however subconsciously, by our own economic interest. We have been thinking of our future economic expansion in the only area in the world still left open to expansion. . . . As England cannot and probably will not passively watch Russia rolling up a decisive victory, foreseeing the sequel, so the United States cannot and probably will not passively watch the unrolling of a Japanese victory."

But an argument for war that is thus economic in its nature may be subjected to economic tests. What it comes down to, in simple language, is this: How many American lives and how many American dollars is the preservation of the open door in China worth?

That the real issue is the open door in China, events of the past few years have proved. Once it might have been claimed that the issue was that of neutral trading rights in war zones, but acquiescence in restrictions laid down by belligerents during the world war and failure to press the issue in the subsequent peace conference has washed that issue out. Once it might have been claimed that the issue was the protection of the American position in the Philippines, but the current effort to withdraw from the Philippines washes that issue out. Once it might have been claimed that the issue was the preservation of the integrity of China, but the failure to intervene after the seizure of Manchuria has washed that issue out. No; if the United States must fight Japan now it will be over the preservation of the open door.

Any full-length study of the open door policy would involve the dispelling of many popular American illusions concerning it. Here, because of space limitations, we must hold rigidly to consideration of its present and future economic importance. Mr. Peffer regards it as the key to American economic expansion in the only great market still open for occupation. It is on the claim that it is such a key that he bases his conclusion that the United States will fight. But is it?

First of all, notice that the open door is no longer open as it was after John Hay secured the assent of the powers to his famous notes of September, 1899. It has never been so widely open as the theory has held it should be, but recently it has been swinging rapidly shut—and the closing of the door has been an act on the part of China herself! It was China who proclaimed her own tariff autonomy on January 1, 1929, and it has been China who, since then, has been busily boosting her tariff walls, after the model of any western high tariff state, with a plain intention to cut down on imports. The United States has accepted China's claim to tariff autonomy; by so doing we have already acquiesced in the eventual closing of the open door, whether Japan gains control over China or not.

Second, notice that the China market is constantly becoming less rather than more important to American export trade. There was a day when the China trade made up more than a quarter of America's overseas commerce. But the proportion has been diminishing for years. In modern times, during the period when the open door has been supposed to be functioning, the peak year was 1928, when American exports to China, including Hongkong (outside the open door area), reached $165,900,000. This was only 3.2 per cent of our total exports, and approximately three-tenths of 1 per cent of our total production! In 1932 American exports to China dropped to $67,000,000. We do not yet have final figures for 1933; during the first nine months of last year the China trade reached only $40,200,000 out of a total export trade of $1,105,000,000.

Third, notice that the development of the China market under any circumstances is likely to be slow. The "teeming millions" are there in China, true enough. And the extent of their wants, and consequent purchasing, is gradually widening. But an overwhelming majority of them—about 85 per cent—are farmers, living at the economic levels made familiar by the novels of Mrs. Buck. There is no convincing evidence that this proportion will be seriously altered within the next two or three generations. On the contrary, there is growing evidence that the development of the China market will take place at about the same pace as the development of industries within China, so that national production will just about keep step with consumption. This is likely to be the case whether the production is under Japanese control and management, or in Chinese hands. Either way, the prospect for the foreign trader is poor and growing poorer.

The longer one studies the possibility of America becoming involved in war over its commercial interests in China, the more appalling appears the folly of such a course. Sir Norman Angell has proved that no modern war can be anything but an economic catastrophe. But in this case, with the geographic nature of the fighting insuring that the conflict would be of the costliest possible nature, and the trifling size of the economic stakes clear from the beginning, it is hard to see how a government in its right senses could seriously contemplate such a policy. So far as competition with Japan for the China market is concerned, the situation is really this: Japan is, herself, the only thing now keeping Japan from running away with the China market. It is Japan's own aggressiveness which alienates Chinese customers, and makes it possible for the United States and other nations, operating under the handicap of high labor costs and long haulage, to obtain as much trade with China as they do. A humbled Japan would be precisely the sort of Japan that could, and would, quickly recoup her losses in China. Ironically, therefore, the effect of fighting Japan over future control of the China market would probably be, in case of Japan's defeat, to hasten the day of her ascendency in that market.

It seems incredible that, in the face of these facts, a war between the United States and Japan should be seriously contemplated. Yet it *is* being contemplated. A United States senator discusses its likelihood in a current popular weekly. A great chain of newspapers is hard at work preparing the minds of its readers for

its coming. Army and navy officers make it the principal topic of their conversation. It is the whispered background of every appeal for increase in the budgets of the fighting forces. It is time for the peace forces to challenge this menace in the open. It is time that the public was made to understand that not only do the alleged economic reasons for such a war fail to stand up under any realistic economic tests, but that there are no reasons—aside from a deliberate desire to pick a fight—which would today justify American participation in any military struggle for control of the far east.

An Ally of Religious Education

RELIGION has more allies than it recognizes. The church is an indispensable agency for the promotion of moral and spiritual interests, but it is not the only one. The Sunday school, criticized and derided by some and reconstructed and modernized by others, has not yet been completely adapted to the needs of the youth of our time, but neither has it yet been superseded by any other institution which can take over all its functions; yet there are other organizations making valuable contributions toward the ends which the Sunday school avowedly seeks. Young people's societies—Christian Endeavor, Epworth league, Luther league, Brotherhood of Philip and Andrew, Baptist Young People's union, and all the rest—have found their places in the church's program for the religious culture of its young people; but other essentially religious forces are at work among the youth to which the church has given scant attention and little or no support. It might well make the acquaintance of these unrecognized allies and establish lines of communication and methods of cooperation with them.

Character building has come to be recognized as the chief end of religious education. At the end of a generation of intensive study of the pedagogy of religion and the progressive development of improved methods of organization and procedure, one clear conclusion is that the main objective of the whole process, however it may be carried on, is not to communicate to the young a body of information about religion but to make them religious. A content of factual knowledge is necessary, as it is in any educational process, but that alone is not enough. What is wanted is the development of interests, of attitudes, of moral sensitiveness, of social responsibility, of spiritual outlook—in short, of character. Tests have proved conclusively that no amount of drill in the classic literature of religion or in its history, excellent as these disciplines are, can be depended upon to make the student a religious person in that sense. There must be also a type of education which includes training and motivation in religious behavior.

This is all perfectly commonplace. Everybody knows it. Competent students of religious education have been trying for years to develop methods, curricula and institutions which will serve this end. Among the results have been new bodies of curriculum material, more adequate teacher training, new kinds of teaching procedure (such as the project method), and such new institutions as the daily vacation Bible school, supplementary week-day religious education courses in connection with public schools, and religious foundations in connection with colleges and universities. In addition to all these there has been general recognition of the character-building and personality-developing influences of such organizations as the Boy scouts, Girl scouts and Campfire girls, all of which have received both moral and material support from the churches and from church people. It cannot be said that the church has been either indifferent or unintelligent in regard to this whole problem.

But there is another type of organization which, approaching the matter from a different angle, has become one of the most potent character-building influences for the young people who constitute its large constituency, but which—perhaps just because its approach has been from a different direction—has had little attention and little cooperation from the churches. The most conspicuous among these are the Four-H clubs which have been fostered by most of the state agricultural colleges and which have their field of work especially in rural areas and in the public schools of these areas.

Now the slogan of the Four-H clubs is "Head, Hand, Health and Heart." On the face of it, their objective seems to be economic—to make farming more profitable. There are pig clubs and corn clubs, and stock-judging contests. But from the very start it was seen that the objective of making farming more profitable could not be separated from that of making it a more satisfying way of life, and that this involved making the farmer a more humanized, socialized, cooperative person. He must be not only a better farmer but also a better neighbor and citizen. He must have right attitudes toward his work and his community and his fellowmen generally. So the slogan has not been merely an attractive alliterative phrase but a statement of the aspects of life and personality that must be cultivated if farming is to be both a profitable business and a satisfying way of life.

In carrying out this program it has often come about that the conferences of these clubs and their leaders have taken on something of the quality of religious revivals. It may not please them to have this said, and it is true only if the term "religious revival" is dissociated from its conventional connotations. The meaning is that the clubs and their leaders have stressed those very things which are regarded by religious educators as the objects of their best endeavors. The state organizers and directors of these boys' and girls' clubs—for the most part men employed by our wholly "secular" state agricultural colleges, who are faithful to their obligation not to use their positions for any sort of sectarian propaganda—are men of moral and spiritual power whose influence has been frankly on the side of this aspect of the work.

The distinguishing characteristic of its method is that it makes use of the materials which are native to

the environment of the members of the clubs and finds cultural, moral and religious values in these materials. The various "scouting" and "campfire" movements—admirable and valuable in so many ways, and deserving of all the praise that they have received—create a somewhat artificial and fictitious pioneer situation and attach their character-building processes to activities which are foreign to the normal life of their members. The city boy is given a taste of a kind of life which belongs to the great open spaces or to the society of a hundred years ago, and undoubtedly it is good for him. The boys' and girls' clubs of which we are speaking are like the Russian youth organizations in utilizing the materials which are closest at hand and aiming to build character by the development of right attitudes toward the actual situations in which the young people find themselves.

Whatever it may be called, this *is* religious education if the attitudes developed are those which should characterize religious and moral persons. In such work the churches should rejoice greatly, even though it adds nothing to their record of achievement. Dr. J. H. Hargreaves, who on behalf of the Home Missions council has been devoting much attention to this development, characterizes it as "the revival that is," and insists that the thing which church leaders have been working and praying for and mourning that its coming was delayed is already happening. In a measurable degree, it is happening. It would happen still more widely and over a larger area if the churches would become aware of what is going on in these and similar fields of action outside of its special field of control.

The traditional separation of church and state in the United States, to which we rightly cling as one of the conditions of religious liberty, has made it difficult for the church to recognize the moral and spiritual influences which are not only possible but actual in the public schools and in institutions which do not bear the religious label. It is not necessary, nor would it be helpful, for the church to attempt to seize the direction of all the agencies which are discovered to be doing a religious work in so far as they exercise a beneficent influence for the training of character. But for its own encouragement it may well recognize the existence and the value of such institutions; and for the advancement of their work it may advantageously hold itself ready to give hearty and effective cooperation.

The Menace of Healthy Mindedness

EDITOR THE CHRISTIAN CENTURY:

SIR: This husband and wife of whom I was speaking were coming out of a palatial house and I overheard their conversation as we were all waiting in a crowded area for our taxis. The wife said, "What a wonderful meal that was!" The husband, an ordinary kind of man, ventured the question, "But that was garbage, wasn't it?" The wife high-hatted him with a pitying glance, and said: "O, yes. But wasn't it exquisitely served?"

On my other side a little, enthusiastic lady exclaimed to her husband, "Didn't you enjoy his psychology?" The disappointing husband sighed, and said, "Well, he seemed to have been reading a lot of dollar books on it!"

"What *would* you like if you didn't like that?" queried an acid looking intelligentsia of a common out-of-doors looking fellow accompanying her. "Well," he said in a dreamy kind of voice, "I like horseback riding, and the feel of rain on your cheeks, and the scrunch of dried leaves, and water being cut by the bow of a boat. I even like red roofs through trees and the smell of a shower of rain after a dry day. But," he added rather viciously, "I don't like the smell of the monkey-house in the zoo with all the windows closed."

The menace of the healthy-minded, Mr. Editor, is threatening the very existence of real art today. Before we know it we shall be dragged back to the old slaveries and bigotries again, homes and games and churches and romance and health and adventure and humor and all that kind of thing. One of my friends recently wrote a brilliant little story about two feeble-minded people who got caught by a gang of social perverts and escaped when they were all drunk, and in the end had a child more feeble-minded than themselves. It was, as I say, a really sophisticated and exquisite little study, but the editor of one of our popular magazines has just sent it back with a note saying that "it has been referred to the Go-Run-up-a-Tree-Department!" What are we coming to?

Anxiously yours,

QUINTUS QUIZ.

No Chapel Holds My Christ

NO chapel holds my Christ, this Easter morn,
Within its crumbling walls, gray-hued and dim;
But where the beauty of the day unfolds
Upon a green hill's lifted rim,
I shall find Him.

Others will kneel, their flickering tapers lit,
Where rises chant and prayer of early mass,
While I am waiting near the quiet trees,
Where daises burn their hearts away in grass.
There, He will pass.

For creed and ritual are too mean to bind
Fast to their narrow ways the Risen One!
Vainly man strives with nets of words to catch
To some secluded way of priest or nun
God's glorious Son!

His church—broad spaces of the thrilling sky;
His altar-place—all hearts that grope through gloom
To find the light! O, will we never learn
His spirit is too vast for any room,
Or sealéd tomb?

RACHEL GOULD MOSSMAN.

Can Minorities Protect Themselves?

By Everett R. Clinchy

EVERY AMERICAN feels very much at home in talking about minorities, for in a sense each citizen of the United States is a member of a minority group. This country was made by minorities. Some of our most cherished traditions came about largely because our population is divided into so many groups that we were forced down the road of toleration, and could not take any other course if we would. Religious freedom, for example, is a precious principle in America, but did the early colonies start out with religious freedom in mind? Not by a long sea-mile! The earliest American colonies had the notion of an established church, and only when America found itself a land of so many minorities that an established church proved impossible was the blessed idea of religious liberty born.

But let no group feel humiliated because it believes itself the only minority which has suffered. Recently a rabbi in New York city preached a sermon on persecution. He did not mention a single instance of anybody whose heart had been hurt, or whose body bruised, or livelihood cut off simply because a member of a minority group, save the Jews. Well, that simply is not true! Persecution is like the measles: we have all suffered from it, and, more likely than not, we have all been carriers of the disease.

The Experience of the Quakers

Look at American history. In 1656 Mary Fisher and Anne Austin came to Boston. They were Quakers. By law they were not "of the people," and were thrown into prison. Their books were burned. For five weeks they lived in a dark cell, denied a candle, and communication was tabooed with anybody in the outside world. Eventually they were deported. Why? Because Quakers could not be citizens. Listen to this record of Massachusetts and her neighbors, during its first hundred years: "Forty (Quakers) had been whipped, sixty-four imprisoned, forty banished, one branded, three had their ears cut off, four had been put to death, while many others had suffered in diverse ways."

Baptists, too, were thrown into prison, frequently, in most of the original thirteen colonies, for preaching Baptist doctrines. I am a Presbyterian minister, by foreordination (perhaps) but certainly by choice. Presbyterians had a very hard time in some states; our lot included years of persecution. My own great-grandfather was a Scotch-Irish Presbyterian in the north of Ireland and the Irish Catholics did such a complete job of it over there that he thought the whole world was against the Presbyterians!

Then, too, the colonial American Jewish families suffered gross disabilities. When old Peter Stuyvesant was governor of what is now New York no synagogue was permitted in New Netherlands. Indeed, that Dutch gentleman said that even as many as two Jewish families could not worship together. Jews were barred from public office; and in many states were refused the primary right to vote because they did not include mention of the Trinity in their belief.

Roman Catholic Sufferings

Perhaps no minority in America suffered as cruelly as did the Roman Catholics. First, the humorous side of their story: Tammany hall at one time persecuted Irishmen! Before the civil war certain Protestants resigned from Tammany hall because a single Catholic was put on a minor committee. How the world changes! But, seriously, in the 1850's a Protestant preacher incited a mob to fury over the Catholics, and then led them in tearing the cross from the spire of a Chelsea church, that they might shatter it to pieces. Citizens of Dorchester, Massachusetts, celebrated the fourth of July, 1854, by dynamiting the Catholic chapel at three o'clock in the morning. St. Mary's church in Norwalk, Connecticut, was burned by non-Catholics. There were street riots against the Catholics in Louisville, Kentucky, in 1855, about which Bishop Spalding wrote, "We have just passed through a reign of terror, surpassed only by the Philadelphia (anti-Catholic) riots. Nearly 100 poor Irish have been butchered or burned, and some twenty houses have been consumed in flames (by the mob)."

Other minorities have felt the cruel clash of tribe against tribe: the Negroes, for example. One suspects that everybody would like to think of persecutions of minorities as belonging to outmoded patterns of society, the seventeenth, eighteenth or nineteenth centuries, but not the twentieth century. Now, it seems the time has come for Americans to reckon with the potential possibilities for good in the rich varieties of human groupings which make up our nation. The rights to life, liberty, and the pursuit of happiness are just as important to groups as to individuals. How can we make America safe for differences? How can we be sure that each minority will have an opportunity to contribute fully and heroically the unique contribution it has for American life? Well, minority groups themselves have part of the responsibility.

Self-Restraint as a Virtue

For one thing, there is a point beyond which it is not wise for a minority to go in asserting itself. Self-restraint is as important as self-expression. Something can be learned from the experience of the Baptists in old Virginia. Even well into the eighteenth century, when other minorities were being freely given their rights, Baptists suffered as did no others. Moravians, Mennonites, Quakers, and Presbyterians quietly went about their business, practiced restraint, and gradually made a place for themselves with the Anglicans. But the Baptist leaders were not guided by "prudence of discussion or charity of speech." One historian reports that "they gave free rein to the language and manner

of passion." Baptists "wrought a high state of excitement." They appeared to have a way of denouncing the majority which irritated. They overplayed their cause. To be sure, such behavior does not justify the persecution the Baptists received in that period in Virginia, but in view of the peace, the quiet, and the privileges enjoyed by other dissenting minorities, it can be judged that a measure of decorum and personal graciousness helps in human adjustment.

When the Pope Showed Poor Judgment

A second lesson for all of us as minorities to learn is that we must not needlessly threaten the sense of security in other groups. A bit of statesmanship helps. In the year 1854, at a time when anti-Catholicism was raging hysterically in the United States, when native-born Protestants were physically sick from fear of the many Catholic immigrants coming to this land, with feuds and riots continuously boiling over upon American Catholics, the vatican sent an Italian papal legate, Archbishop Bedini, to tour America's large cities. Now, the bishop of Rome had every *right* in the world to send a foreign archbishop to the United States; but it was the wrong time to do so! To be sure, the papal legate engaged himself in appropriate business as a Catholic, but the pilgrimage was inappropriately timed. The Know Nothing movement had the Protestant masses delirious, and rioting dogged Bedini's steps everywhere he went. In their mood of fanatical excitement the Protestants thought the pope had sent Bedini to take over the United States for Rome, and Protestants feared annihilation. The A B C's of psychology should help a minority group to see when to move, and when to delay action—unless the stake is worth the risk of overt hostilities.

In short, a minority's statesmanship (or lack of it) determines to a large degree what treatment it will receive. There are qualified historians who say that if the Negroes had gained wise leadership, instead of the threatful, scalawag carpetbaggers, the ku klux klan of 1866 and '67 never would have got under way, and the taboos against the Negroes never would have become as fixed against them in the south.

Responsibilities of Majorities

In any discussion of religious minorities, however, the fact bulks large that the evangelical denominations, and the Episcopalians, the Unitarians and the Quakers, total a distinct numerical majority in the United States. It is up to us Protestants to see that minority groups are treated respectfully in the 20th century. The degree of civilization a country achieves can be measured by its provision for minorities.

There are four definite points we Protestants should drive home in our religious schools and churches:

1. That hatred of Jews or Catholics kills the Christian spirit.

2. That you can't be a follower of Jesus and at the same time join a bigotry movement. The Christian principle of "love your neighbor" needs to be translated "understand and appreciate the best in your neighbor."

3. That no one is asked to change doctrinal positions. In all things religious we can be as separate as the fingers of a man's outstretched hand; while in all things civic and national Protestants, Catholics and Jews can be as united as a man's clenched fist.

No Turning Back the Clock!

4. That we American Protestants are unqualifiedly opposed to the persecution in Germany today of minority groups, whether Catholics, or Jews, or Christian socialists, or Christian pacifists. And we will resist every effort to turn back the clock to eighteenth and nineteenth century methods of persecution in America today.

In sum, then, the United States of America is comprised of many groupings, each a minority in itself. At a time of social upheaval, as the present time is, there is a tendency to swarm like bees, to become highly group-conscious, and to fear the presence of other groups. It is the business of leaders in schools, churches, business and civic life, the press and the radio, to keep group emotions calm, to increase understanding of all other groups, to allay fears, and to cultivate good sportsmanship. Today is the time to mobilize the good forces of every group. Together we may assemble enough brains, sufficient emotional idealism and adequate aspiration to solve our tremendous American problems.

The Plowman Christ

CRADLED so near a manger that he might
As well have lain within its musty hay
And like that other Child first known the light
Through a stable roof upon his natal day.

His mother a woman sprung from hillside soil;
A virgin, chained to garden and to stove;
Too early blighted by her rounds of toil—
Her only music harsh winds in a grove.

His ministry a simple, lovely thing,
Given through fields, more eloquent by far
Than any words released on silken winds—
His altar candles, lightning and a star.

Jeered by the mighty; dispossessed and scourged
By the cunning trickster-souls who saw him plant:
His only respite sleep; his lame feet urged
By dreams of harvests that were always scant.

Betrayed at last and then his hedgerow's thorn
Furnished the crown they put upon his head;
So with his debtor's cross he left his corn—
Left his wide meadows and his cattle shed;

Went to his Golgotha, a broken husk,
In his manhood's evening, shorn of all his dreams:
No Simon of Cyrene came through the dusk
Offering pity . . . shouldering the beams.

JAY G. SIGMUND.

The "C" in the "Y"

By Edward C. Jenkins

WHEN John Citizen, wife and the little Citizens gather at breakfast, they seldom refer to themselves as a "primary social unit." They leave the abstraction to the sociologist. Presently, the little Citizens are off to school, which they may regard with mixed feelings, but they do not look upon Public School No. 8 as part of the "social function of education." Papa Citizen must be at the plant at eight o'clock and he works eight hours every day except Saturday and Sunday. Years ago he worked on Saturday, but something has happened to his industry which has cut down his hours and maybe reduced his pay. But he is not thinking about "expanding leisure." Harold Citizen has a pain which Mama Citizen cannot stop so she calls in Dr. Galen, who tells her what to do for Harold. The Citizens are concerned with the pain in Harold, not with the "social function of maintaining the public health."

Harold spends many hours every week at the Y. There he finds his own gang and together these boys swim, play games, meet with a leader to talk over matters that sometimes trouble them, and they occasionally talk over the same things they hear about in church. These thoughts about God and Christ are recognized as Christian. "Bud" Wilson, the boys' secretary at the Y—"a swell guy"—plays games very well, swims, sings funny songs, leads the camp. Every now and then he is around when the gang is talking about what to do in certain situations and he joins in; he knows about the Bible and the church, but they do not have to learn what he thinks about being a Christian because they see him live as they expect a Christian to live.

"Functions" With Concrete Applications

The factory where John Citizen works is not American industry; Public School No. 8 is not American education; and the local Y is not the Y.M.C.A. But what John Citizen and his family touch daily as concrete situations, they and all of us recognize as the family, the government, education, the production and distribution of goods, the maintenance of health. We talk, sometimes glibly, about these vast and intricate social functions, as though they were simple just because we have given them names. The family is a complex "function" of personal relations, legal intricacies, consumer possibilities and religious sanctions. The government is a "function" dedicated to broad purposes and employing millions of persons. It makes laws and enforces many of them. Generally we call this function "it" instead of "they." Within the government are many units variously related to each other. Education is another "function" in which the units, such as schools, colleges, universities, may be closely related to government or independent. Maintaining health is a "function" in which are hospitals, clinics, insurance companies, scientists, physicians.

Religion is a permeating influence in all social life because the values of religion are part and parcel of the production of goods, the education of persons, the decisions of government, the health of the people. But religion is also institutionalized in the church. Religion is far more extensive than the church which nourishes it. The church in its manifold organization and through the ministry as a profession is recognized as the principal embodiment of the religious "function" in society.

A New "Function"

A new function is developing. As yet, it has no name. It comes because the production and distribution of goods require less hours per week than formerly. Leisure, or time free from work with relative economic security, is expanding in quantity. Time may reveal that the use of leisure is a potent influence for good or ill and that the values involved make the use of leisure a major social function. Meanwhile, let us use x to stand for whatever is wrapped up in this problem of leisure as a function in contemporary society.

X has many organizations within it but no one institution, such as the church. Among these organizations are the Y.M.C.A., Y.W.C.A., recreation association, Boy Scouts, Girl Scouts, 4-H clubs, social settlements, and many others. All have programs that are designed to supplement but not to replace programs of the school, the church, the health agencies and physicians, and home life.

There is a profession that is growing up in x. This profession consists of those who give their whole time, usually for compensation, to the organizations which have to do with the valuable use of leisure. There are many thousands of persons now in this profession but the marks of a profession are still only faintly visible.

The Y as a Part of Leisure-Function

The Y.M.C.A. would seem to belong in function x. In the period when the Y.M.C.A. was founded, in 1844 in England, leisure except on Sunday was the special privilege of one class and no one would have thought of the Y.M.C.A. as in that class. George Williams and his friends in the various business houses in London had practically no leisure. There were open to them few libraries or sports and little wholesome social life. They founded a society of young men as laymen, all members of the church, to develop the religious and moral life of the young men with whom they were daily associated. Later, they made other opportunities which would develop young men and the first Y.M.C.A. building was chiefly a library.

In the United States, the course of the Y.M.C.A. was in a similar direction, that is, the object of its leaders was to work as laymen for the spiritual development of young men chiefly through religious meetings, addresses upon religious subjects, Bible classes, and other forms of social activity. Not until 1869 was there built a Y.M.C.A. building containing a gymna-

sium. At that time there was some opposition to including checkers and this harmless game was provided as "office equipment." I myself recall the struggle over putting billiard tables in Y.M.C.A. buildings. Many persons thought that a form of recreation which was associated with gambling was necessarily evil in itself and that when it was carried on under wholesome conditions it must carry the evil with it. From time to time, other fruitful ideas were introduced, such as night schools, summer camps, specialized programs for different groups of persons, discussion classes, lectures, what is now called adult education, all in addition to the main current of religious meetings and Bible classes.

Purpose of Physical Activities

At one time, the Y.M.C.A. was inclined to use its athletic and social features as a way of getting the persons using them into the religious work, such as the Bible classes. Today the association looks upon various forms of physical activity as wholesome in themselves, giving freedom of movement to the body, recreation and the skills which are developed in youth to become the satisfactions of older years. In the same way, lectures, forums, art classes, dancing, drama, music, orchestra, are thought of as valuable expressions of personal life. They are no longer considered as prophylactic, that is, keeping young people away from something bad, nor are they thought of as inherently bad or good in themselves. They are part of the association program because the Y believes that they profit those who engage in them. There is now little or no attempt on the part of the association to use them to attract persons to a Bible class or a religious meeting.

There are a good many local Y's which combine in one organization the elements of the school, the club, the hotel, the playground and recreation center. Each of these elements of Y.M.C.A. work is found in other institutions and often several or all of them are combined in a single organization not called the Y.M.C.A. The distinctiveness of the Y.M.C.A. lies in the fact that it is a combination of elements rather than that the elements found in it are there and nowhere else. This combination of elements is bound together by a central religious purpose. It is a *Christian* association.

Why "Christian"?

The Y.M.C.A. came very near being the Y.M.R.A. There is a membership card, No. 6, issued in London in 1844, now in the George Williams Memorial room in our college. This membership card is printed as the Young Men's Religious association, but "Religious" is crossed out and "Christian" inserted.

While "Christian" meant to the young men who founded the Y.M.C.A. something different from what it means now, it has a significance which the years have not changed. The teachings of Jesus of Nazareth and the way in which he lived and died had in 1844, and have in 1934, some basic relationship to the human race, a relationship which is interpreted differently in different periods; any association which calls itself Christian should take as its terms of reference the original sayings of the founder of Christianity. These teachings were and are addressed primarily to persons engaged in the occupations of life and were designed to have their influence on the conduct and spirit of persons in these situations. To return to our previous reference to functions, the Christian religion permeates all—the home, the school, the government, business and leisure.

Religion influences everything that persons do because all judgments are based upon a scale of values at the summit of which are those which we call religious. To the Christian, this scale of values is primarily referred to as the teachings of Jesus. The Y.M.C.A., then, is a Christian institution in the sense that it seeks both formally through its united activity, and informally through the personnel of its lay and secretarial leadership, to make the Christian religion a permeating influence in the lives of persons, no matter how they may be related to the organization. The Y has joyfully recognized that the religion of Jesus finds its chief *institutional* expression through the Christian church. The Y does not substitute services of its own for those of the church, nor does it have a creed to which persons must assent in order to be its members.

Leadership for Leisure

Granting that the Christian religion is a permeating influence in the Y.M.C.A., how does this influence work?

A Y.M.C.A. is made up of persons, usually men and boys. They relate themselves voluntarily to the Y because of some interest which is served by this relationship. They want to play basketball or swim or study mechanical drawing or bowl or live in a building under favorable conditions. They must have some vague interest; otherwise they would not join. Probably most of them do not have a religious interest in the sense that they have when they join a church. These persons gradually form into groups, sometimes natural groups of friends, often in groups held together by a common interest which is transitory. The level of thought in these groups rises or falls in accordance with well-known laws of group activity.

But the Y.M.C.A. is not simply a collection of miscellaneous persons. There are those who are especially concerned with seeing that these persons find the interests which serve them best, not merely those which concern them for the moment. In other words, the Y.M.C.A. has leaders or directors of its program and they consciously give unity to all that takes place within the Y.M.C.A. This direction may be inconspicuous; it may be quite decisive; but, in any event, the way in which persons in the Y.M.C.A. develop depends, in the long run, upon the capacity of the leaders, both those who are employed and those who are volunteers, to give major direction to central purposes. If they are unable to do this, the Y drifts about. Members have their interests and nothing very important happens.

When the leaders of the Y.M.C.A. are genuinely religious persons who are at the same time skilful in dealing with the varied interests of individuals, there

arises a situation in which the permeating influence of religion finds its best expression. Here are groups of people, mostly young, who are interested in a wide variety of activities. If the "leaders" are not merely paid officials but are natural leaders, their opportunities for aiding boys and men to gain those religious values which we call Christian are well-nigh boundless because of the natural arrangement of persons in the groups. They do not have the formality of the church, it is true, but this oftentimes may be an advantage. They have most of the opportunities which the Christian minister has for individual work with individuals. The success of their efforts depends upon what they are, what their Christian life and experience is manifested to be, upon the skill with which they carry out the program with methods essential to success, and basically upon their influence as Christians rather than upon anything else.

Whether the "C" in the "Y" stands for anything particularly vital depends almost entirely upon the personal life and conduct of the secretaries and the laymen who influence the association. Their personal religious worth has ample scope. But the resolutions of conventions confirmed by local boards of directors do not guarantee this permeating religious influence. As an institution, the local Y.M.C.A. may be "Christian" by obeying the rules. But as a religious influence it is effective only when truly Christian persons give themselves not to "it" but to "them"—not to the Y.M.C.A. but to persons.

Why Have a Liturgy?

By Irwin St. John Tucker

THERE is a rooted opinion in the minds of many free churchmen that any ordered way of doing things in church is necessarily sacerdotal, Babylonish, and bears the mark of the Beast. As a lover of liturgics for its own sake and not for purposes of propaganda, I should like to present some ideas on the poetry of group devotion that may help to clarify a problem that has perplexed the editors of this paper many a time; namely, why episcopalians are that way.

The generic term episcopalians includes, of course, Armenians, Copts, Orthodox Greeks, Lutherans, Orthodox Russians, Assyrians, Roman Catholics, and many other worshiping groups besides Anglicans. In fact we shall discover if we look intently at history that liturgy and survival are intimately interwoven. Looking at biology, we discover that a liturgy—a way of doing things established by custom and changed with great difficulty—is the price of life itself. There is a liturgy of the blood; one of the lungs; one of digestion; one of thought. Interrupt any of these performances, and severe pain if not death is the result.

What Is a Liturgy?

Let's discuss it dispassionately. The word litûrgics means "public service." As such it covers parliamentary drill, court procedure, military tactics, traffic signals, football and baseball rules, Shriner drill teams, the ritual of the Moose, Elks, Knights of Pythias, Odd Fellows and the Dramatic Order of the Knights of Khorassan; drama and pageantry, as well as the origin of it all, the intricate convolutions of the country dance.

In a word, liturgics is the science of group behaviorism.

Behaviorism is linked with psychology. In some schools it is made a substitute for psychology. In the study of liturgics, it is necessary to study, first, the way people act in groups, and second, why they act that way. We shall find that liturgics is the price of group life. Without it the group becomes a disorderly mob—"annihilated" as they say in military phrase. When an army is annihilated it does not mean that every soldier is killed. It means that communications are destroyed; the ritual is interrupted; the army becomes a rabble.

Ritual's Object

All such ritual has a purpose: the accomplishing of a certain desired objective in an efficiently cooperative way. In parliamentary law, the rules of order—calling of the roll, temporary chairman, committee on credentials, minutes of the last meeting, rules as to motions and amendments—are all designed to ascertain and register the will of the majority. In military tactics the object of the drill is to handle masses of men with speed and efficiency in times of mortal peril. In football the object is to prove which of two groups of eleven men is the better trained, better in physique and in morale.

What is the object of church ritual? Agree on that, and we shall have solved half of our problem. Why have a fixed order of worship; why have vestments; why have ornaments; why do things that way? Well, the first question is, what things are being done?

In religious ritual, the object desired is for the group to speak to each member with the pledge of fellowship, and for each member to respond with his promise of allegiance. Ritual reincorporates each member into the group-life, so that he dwells in it, and it in him. Saluting the cross is like saluting the flag, except that the flag waves and changes its shape and direction with every blast of every wind, which leave the cross unshaken and unchanged. The flag represents one nation; the cross represents humanity seen through the eyes of God.

Liturgics, we have said, means "public service." All over the country is a chain of great corporations known as "public service companies." At the moment they are under quite a cloud. Public service companies exist to perform a definite function: to bring gas and elec-

tricity into the homes of the people. Gas and electricity mean heat, light and power. There are groups of men who install the meters, and groups of men who come around with distressing regularity to read the meters and to collect the consequent bills. These employes wear a definite uniform. But the objective of the public service companies is not that these messengers should wear uniforms, but that the people should have warmth, light and power in their homes; that the current should be uninterrupted from dynamo to consumer.

So is it with liturgics. The public service performed is to bring warmth, light and power into people direct from God. To do that, a corps of commissioned messengers and workmen is required.

From time to time arises a great popular outcry. Some one like Insull has plundered the people through manipulation of the securities and the interlocking directorates. Then comes a reformation; Insull flees to Greece, and the courts begin questioning the proceedings. But do the people tear out of their homes the gas, the electricity and the telephones?

Why Liturgics Survive

Well, yes; sometimes they cannot pay the overhead; sometimes the company discontinues service because of the non-payment of rates. Many a time I have been tempted to kick a telephone to pieces because of a delay in getting my number. When that frenzy strikes large multitudes we have wholesale destruction of churches. But after all, the urge below the telephone, the gas and the electricity, is the home-making urge, which persists. These public service utilities are intended merely to make home-making easier. When they make it more difficult, they come to an end—and justly so. So let it be with churches.

Liturgics, then, from singing of a hymn to solemn high pontifical mass, is adjudged by the efficiency with which the purpose is performed. Table etiquette is good, but if the etiquette takes so much time and energy that there is nothing left to eat, it has defeated its purpose. If so much time is spent decorating the table that the Bread of the Word is forgotten, the decorations must be simplified, or removed.

But still, if there is a hungry crowd, some order must be preserved. To spread a table full of delicious food before a mob of starving people, and say "Come and get it" is to invite disaster.

Cooking is a ritual; so also is serving. A thing once well done becomes habit; we do it again the same way. That may not be always the best way, but it simplifies the performance, which becomes a liturgy. Music and discourse are added to the meal.

I invite you to a bold enterprise. Let us work out a liturgy that will express the allegiance of the modern soul to the ideals of today. Let us express our allegiance to humanity perfected; to God embodied; to the universe of stars and atoms as our home; and to the divine purpose on which we feed as our animating goal.

Let us begin by rephrasing that ancient Apostles creed in the way it was meant, so that the last clause, that dealing with the Holy Ghost and the Holy Catholic church, reads: "I believe in the Holy Breath; the divine universal assembly, the fellowship of good will; the rooting out of evil, the survival of personality, and the life everlasting, Amen."

Bookkeeping

By Renwick C. Kennedy

MR. AMOS REESE is a big cotton farmer. He runs eighty plows, which means that there are at least forty Negro families on his plantation. Some families work only one mule, that is, run one plow. Larger families work two and sometimes three mules.

Mr. Reese has a general merchandise store in Yaupon, open to the trade of the community, but established principally for the purpose of advancing supplies to his tenants. From the first of March until midautumn, when the crop has been gathered and sold, Mr. Reese supplies his tenants. He provides them with mules and fertilizer, seeds and farming tools. The Negroes provide the labor. When the crop has been made, gathered and sold, and the expense of the fertilizer deducted, the proceeds of the year's farming are divided between Mr. Reese and his tenants. Mr. Reese gets half of what each family made and the family gets the other half.

Balancing the Books

But, of course, the tenant never gets his money in just that way. Since the first of March Mr. Reese has supplied him with fat meat and corn meal and molasses and medicine and clothing and shoes and minor necessities, all from his store, and all at a neat profit of from 33⅓ to 50 per cent. Some of the tenants have court fines, hospital bills in rare cases, and other emergency expenditures added to their living expenses. These necessities Mr. Reese has advanced and in the settlement at the end of the year they are deducted from the tenant's half of the earnings. To this is added 8 per cent or more for interest on the money or the sales price of the goods that have been advanced.

In good years most tenants pay out and fortunate ones sometimes have as much as $200 to see them through the winter months. In bad years, when the crop is a failure, or when the price of cotton is low, the tenants do not pay out. In that case, the debt is carried over to the next year. Some tenants are never able to pay out.

In bad years Mr. Reese always loses a great deal of money, on paper. In such years he talks hard times and feels discouraged. But he feels that a landlord has a moral obligation to his tenants—they are just like children—so, no matter if cotton does fall to six cents, he always cares for his tenants the following spring by advancing to them for another crop, at the usual 33⅓ to 50 per cent profit, plus interest. The profit on advances of materials handled in his store, and the

interest charges, always give him a very comfortable margin of protection against short crops.

Mr. Reese was explaining parts of this system to his new preacher one Saturday morning in the stuffy little office at the rear of his store. The preacher came from a white section of the south and was profoundly impressed with the metaphysics of black belt economics.

The Lord's Own System

"It's a good system," said Mr. Reese.

"I should think so," said the preacher. "A growth of the soil, so to speak, that has developed to meet the needs of the peculiar conditions of this section. A carefully evolved system."

"Yes, it meets the needs. That's the main idea, to meet the needs. You've hit on the main idea, all right. It's like this. The Negro hasn't got anything. I furnish him with what he needs, a house, a mule, plows and tools, fertilizer, seeds, food and clothing. Then at the end of the year we divide up fifty-fifty on the proceeds. If anything, it is fairer to the Negro than to me. He risks nothing but his labor. I risk a considerable investment. But I am content to let it stand as it is. I do not know of a better system. I don't know what the Negro would do if we did not work it this way. Sometimes I believe it is the Lord's own plan for Negroes here in the south. You've got to have capital and labor to do anything. Well, the Negroes have no capital, so we white people furnish the capital and they furnish the labor. Really, it is fair and just enough."

An old Negro woman, wrinkled and weather-beaten, a flour sack tied over her head and her feet bare, knocked at the screen door of the office.

"Come in, Aunt Mary," called Mr. Reese.

"Mas' Amos, please lemme hab' five dollars this week," asked Aunt Mary.

"You haven't been getting but two-fifty, Mary."

"Yassuh, I knows I ain't. But I got to get ready fer big meetin'. Hit begin tomorrer over at St. Wisdom's church."

"All right, Mary. You can have it this time," said Mr. Reese, perhaps out of the kindness of his heart, for within the system he was a kindly man, or perhaps out of regard to a favorable impression on the new preacher. He wrote out an order for five dollars, to be traded in his store, and handed it over to the old woman.

"There you are, Mary," he said. "Now, don't waste it."

"Thankee, Mas' Amos. Thankee, thankee. God bless yo'."

Old Mary stumbled out of the office, and Mr. Reese turned the pages of a heavy ledger on his desk until he came to Mary's page, and made the entry against her.

"You see," he said to the new preacher, "I advance her that five dollars and take it out of her cotton crop this fall. She and her grandson got a little crop over on the river."

"I am fair and honest with my Negroes," he said, closing the ledger and turning to the preacher. "I am entering five dollars here against Mary. I could make it ten, or twenty-five. She can't read or write and would never know the difference. In fact, I doubt if a month from today Old Mary will know whether she got one dollar or ten dollars today. A man could be dishonest with them very easily if he wished, and I am sorry to say that some men are. But I try to be as honest with them as I would be with you. I won't take advantage of them. They are just children, especially the older ones who never had any schooling. We have to keep their books for them."

BOOKS

Russia

RUSSIA TODAY: WHAT CAN WE LEARN FROM IT? *By Sherwood Eddy. Farrar & Rinehart, $2.50.*

RUSSIA CHALLENGES RELIGION. *By George Mecklenburg. Abingdon Press, $1.00.*

YOUTH IN SOVIET RUSSIA. *By Klaus Mehnert. Harcourt, Brace & Company, $2.00.*

WITH CHRIST IN SOVIET RUSSIA. *By Vladimur Ph. Martzinhovski. Published by the author, Mount Carmel, Haifa, Palestine, $1.00.*

IF THE READER can adjust his mind to the idea that learning something from Russia does not imply a blanket approval of Russia's system or the whitewashing of its defects, he can enter into the spirit of Dr. Eddy's presentation and gain both information and stimulus from it. No critic can have any excuse for misunderstanding the author's attitude. He begins by devoting forty pages to "the warning of Russia's evils." Any who are inclined to smell a red peril in the suggestion of learning from Russia should be sufficiently reassured by these words: "Before passing on to its possible positive contributions to human welfare, at the outset I wish to bring this indictment against the system in Soviet Russia. For its paralyzing bureaucracy; for its denial of liberty and its dictatorship that extends to almost all of life, which takes the form sometimes of a tyranny and sometimes of a terror; for its policy of world revolution by violence as the only panacea of social deliverance; and the relentless coercion of its continuing revolution; for the intolerance, bigotry and anti-religious persecution which spring from the harsh dogmatism of the system, we make our indictment." The indictment is not merely made in these general terms. It is detailed and specific, with illustrations and evidence. Within its limits of space, there has been no more frank and forcible exposé of those aspects of sovietism which normal Americans consider intolerable evils. Dr. Eddy has made ten trips to Russia, and he has not been led around in blinders. His outspoken comments on nazi intolerance, in a speech in Berlin last summer, proved that he has the courage to speak as well as the penetration to see.

But this is not chiefly a book about Russia and its shortcomings. In purpose and intention it is a book about America. What we can learn from Russia, or from any other country, depends largely on what we need to learn. What Russia offers is not patterns of perfect achievement in any field but stimu-

lating illustrations of effort in the direction of certain reforms toward which we also are groping and struggling by very different paths. Here are some of the fields in which the soviets have made contributions that are worth studying: industrial planning and coordination; the elimination of race prejudice; the treatment of criminals as patients to be cured rather than as enemies on whom vengeance is to be inflicted (but this does not apply to crimes against the state); the care of children and the training of youth to participate in the program of the state; the elimination of unemployment and the establishment of a sense of economic security for all; the organization of agriculture; the creation of an "ideology" (to use their favorite word) which gives effect to basic motives other than desire for private profit. In the discussion of these topics, and others, the point of departure is a description of Russian methods and results under each, but the main emphasis is upon the defects of our own system in all these respects. The sum total is a stinging criticism of the social and economic order which has left us as we are in spite of our wealth of opportunity and resources. Defenders and beneficiaries of the status quo cannot laugh this off or wave it aside as Moscow propaganda. The book will never be allowed to circulate in Russia. That it can circulate in America proves that we have a measure of liberty which Russia might (but won't) learn from us, in exchange for what we may learn from her.

Even about religion we can learn something from Russia in a negative way. Dr. Eddy gives a chapter to that. Dr. Mecklenburg devotes his whole book to it. (I suspect that he was with the Eddy party in Russia last summer.) Russia's challenge to religion is in the implicit demand that Christianity shall show that it is as much interested in humanity as godless communism is. With all its faults, communism has undertaken to build a society in which human values shall have precedence over property values and social motives over private motives, says this popular Minneapolis Methodist minister. The old Russian church never did that, and our churches have not tried it very seriously or successfully. "One hundred and sixty million people practice the teachings of Lenin," said one of the guides, "but nobody practices Jesus Christ." That is the challenge.

Klaus Mehnert is a young man of 28, born in Russia, brought up mostly in Germany, a frequent visitor to his native country. His picture of Russian youth has an intimacy of touch which could scarcely be gained except by a Russian youth who had been inside long enough to feel at home and outside long enough to get a somewhat independent viewpoint. It is, on the whole, a favorable picture. It stresses a recent change in mood from the somewhat doctrinaire equalitarianism of the earlier phase of the revolution to the present system in which the rewards of individual workers vary, still within rather narrow limits, according to the value of their work. The appeal is more to egoistic and less to purely social motives. In so far, communism has compromised with its own principles.

An exile from Russia for the past ten years, M. Martzinhovski after many wanderings has found a haven in Palestine. His book, translated into English by Rev. Hoyt E. Porter, of Hazard, Ky., was printed in Czechoslovakia. The author, a university lecturer, even before the revolution had felt the inadequacy of the Russian Orthodox church of which he was a member, and had begun to devote himself to the work of the Christian Student movement. Later he was baptized by the Mennonites, and still later became associated with the Evangelical churches. His banishment was incident to "purging the higher schools of bourgeois philosophy" in 1923. His narrative is partly of his own very deep religious experience and partly of his adventures with an increasingly unfriendly government. Appended chapters tell of more recent developments of religion in Russia and express the belief that faith still lives in the hearts of the Russian people. Even in recounting his own misfortunes, the author exhibits no bitterness. It is quite evident that he considers the ultimate triumph of the faith much more important than the present sufferings of individuals or of himself. Fortunately, he was not a martyr. Early banishment perhaps saved him from a worse fate. But that is one of the qualities of the stuff of which true martyrs are made.

W. E. Garrison.

A Path Out of the Jungle

Hand of Bronze. *By Burris Jenkins. Willett, Clark & Company, $2.00.*

Burris Jenkins' best work is in this novel. Here more nearly than in anything he has written to date the venturesome Kansas Citian lets himself go. It is vivid, realistic, possesses the color and tang of the gusty middle west and the spirit of the pioneers who blazed trails through the wilderness and across the Great Divide. But the wilderness through which trails are being blazed in this story, in the hope of ultimate reclamation, is the wilderness of greed and industrial autocracy. The scene is urban and the fight is not with nature but with human nature, perverted by its own prosperity, or a fight of human nature itself against the economic machine which it has built.

The fascination of a metropolitan newspaper is here, the nervous activity which centers around the city desk, the blasé reporters, the clatter of the linotype, the roar of the presses, the smell of printer's ink, and in it all, loving it, breathing it, dominating it, "Big Bill," owner, newspaper proprietor, political boss, financial king, and likable despite his despotic ways.

The characters are real people. You will like Chris, fall in love with Penny, be disappointed in Richard, adore Peter, have varied opinions about "Big Bill," pity Jane, gradually capitulate to Happy. It is a bang-up story. It ought to sell widely. It has both vitality and charm.

If the new deal becomes a reality, such a career as that of Bill Bronze will belong to bygone days. The new order will be an uncomfortable place for the Bill Bronzes of America, and while there may be some loss in the way of the picturesque and the spectacular, there will be great gain when the genius and ability of such personalities can be directed in new and broader channels. If the day of the Big Fist is passing, and the signs of the times indicate that it is, Burris Jenkins belongs to that small but select company who have helped to speed its passing.

Edgar DeWitt Jones.

Books In Brief

The New Capitalism. *By James D. Mooney. The Macmillan Company, $3.50.*

There is nothing new about Mr. Mooney's "New Capitalism" except the pretty polychromatic diagrams with which he illustrates the working of the law of supply and demand and the effect of the specific gravity of the medium of exchange upon the level of prices. It is the same old capitalism—perfect Manchester. Lower taxes and longer hours of labor are the recommended steps toward prosperity.

International Organization. *By Harold M. Vinacke. F. S. Crofts & Company, $5.00.*

If there is to be such a thing as a world-society, as a political reality, it will need legislation, adjudication, administration, just as a national society needs legislative, judicial and executive organs. The author's purpose is to examine the structure of the existing international organizations in terms of these functions to determine to what extent they are adequate. His point

of view is in part indicated by his judgment that the whole subject of "sanctions" for the enforcement of peace must be taken up afresh and the formation of an international police power must be seriously considered. The discussion is strongly pro-league.

IGNACE PADEREWSKI, MUSICIAN AND STATESMAN. *By Rom Landau. Thomas Y. Crowell Company, $3.00.*

The man who has occupied two pinnacles of fame—premier pianist of the world and premier of Poland—is a deserving subject for so good a biography. But for the war and the liberation of Poland, it might never have been known that he was a great man as well as a great musician. Mr. Landau gives a treatment based on thorough study, sympathetic but not sentimental.

SING TO THE SUN. *By Lucile Papin Borden. The Macmillan Company, $2.00.*

Assisi furnishes the setting and the early life of Saint Francis the focus of interest for this novel. The central figure of the plot is not Francis but his friend, Adriano, who fell in love with the daughter of the doge of Venice. But in spite of lovers and heroines, dogés and doges' daughters, Francis Bernadone is inevitably the center of attention in any story in which he appears at all.

ISLAND INDIA GOES TO SCHOOL. *By Edwin R. Embree, Margaret S. Simon and W. Bryant Mumford. University of Chicago Press, $2.00.*

Based on a technical survey, financed by a foundation, this intriguing account of educational policy in the Dutch East Indies and of the general results of cultural contacts between oriental subjects and occidental rulers and traders has none of the forbidding aspects of a "report." Perhaps that is because it would require a more than ordinarily hardened Ph.D. to deal prosily with Bali and the Spice Islands, not to mention Java and Sumatra. Yet the substance of a scholarly piece of research is here, even to statistical tables. As the discussion ramifies, toward the end, to include comment upon the white man's pride in the superiority of western civilization and especially in two features of it, Christianity and capitalism—one of which is not western and the other has not been conspicuously successful—the authors give this paragraph which will bear pondering:

> Christianity is a contribution not of the west but of the near east. Furthermore, the central teachings of the founder of Christianity have never been followed in Europe and America. Brotherly love without regard to race or caste, the golden rule, pacifism, humility, the communal sharing of goods and services, the abrogation of worldly wealth—these which were the cardinal teachings of Jesus are directly opposed to just those things which the western nations have founded their power upon: capitalism, armaments, individualism, disregard, even scorn, of one's neighbor if he be of a different race or color, the accumulation of material wealth. It is one of the ironies of history that Christianity by a series of accidents should have become the professed religion of just those nations which by all their dearest practices are farthest from its teachings. The principles of Jesus are followed unofficially and unconsciously by many people throughout the world. They have never been accepted by the west and are not today a part of western civilization.

CORRESPONDENCE

Who's Got a Geneva Bible?

EDITOR THE CHRISTIAN CENTURY:

SIR: I am preparing for publication a study of the English Geneva Bible. It is my purpose to include a descriptive catalogue of editions preserved in libraries in the United States. I shall be deeply grateful to librarians and to private owners who will cooperate with me by sending bibliographic descriptions of their editions of the English Geneva Bible, and also of separate editions of the Geneva New Testament, beginning with the New Testament of 1557. If any copies are known to have interesting associations, I shall appreciate specific information on that point.

400 West Colfax Street, GEORGE H. HARTWIG.
Blair, Nebraska.

Tired of Being Misrepresented

EDITOR THE CHRISTIAN CENTURY:

SIR: In justice to the great body of evangelical Christians in this country, I think you ought to print this short letter in your correspondence section.

We are tired of being misrepresented. If you can possibly grasp the following idea, please do so once and for all. The orthodox believers in the various denominations are *not* working to inculcate creedal dogmas or to perpetuate ecclesiastical organizations, as is charged repeatedly and ad nauseam by your contributors.

Evangelical Christians are inspired by the Holy Spirit with an unalterable determination to present the Lord Jesus Christ to the souls of men as the Son of God and a real, living, personal Savior from all sin. We know the Bible to be the Word of God and supernaturally inspired in its history and prophecy. It is a revelation of the truth of God, and this can be demonstrated in personal experience of the saving power of Christ. The prophecies of the Scriptures are being fulfilled before our very eyes in the troubles of the nations, the Zionward trend of the Jews, and the apostasy of the visible church from Christ the Savior. We preach Christ and him crucified as the *only* Savior of men from their sins, and the giver of the Holy Spirit to guide, empower and build up in Christian character. This gospel alone has the power to change lives, regenerate souls and transform them into Christlike beauty and usefulness. Christ has been doing this for the last two thousand years. He is doing it today.

Liberalism and modernism are completely incapable of doing this, never have done it and never will do it. They are completely sterile in spiritual progeny. They have *no* life-giving power. They can only polish up the unregenerate flesh, but what is born of the flesh is flesh and what is born of the Spirit is Spirit. Ye must be born again.

As for H. Nelson Wieman in his strictures on Karl Barth, I can only say that he is an example of the total spiritual and moral perversion foretold as a phenomenon of the last days.

Fairmount Presbyterian Church, GEORGE C. SWEDBURG.
Richmond, Va.

Another Racket?

EDITOR THE CHRISTIAN CENTURY:

SIR: There is a new church racket blossoming in this vicinity, and I understand it is also being "worked" in other localities. It is a scheme of church advertising through the newspapers. The scheme, as presented through this area, is that the newspapers devote one or more pages a week to a "Go to Church" program. At the top of the page in presumably ecclesiastical lettering is to be the title: "Go to Church Sunday." Down the sides are to be placed photographs of the various churches in the various communities. At the top in the center there is to be a sermonette with a photograph of the minister contributing it. This changes in rotation each week. Below, in the center, will be a list of sponsors. The "respectable" business men of the community who will pay fifty cents an issue to have their names inserted are to be the sponsors. By the time the agent came to see me, it appears, a good many churches had already signed up, including the churches of some of the outstanding men in this area.

I am strongly opposed to this scheme for various reasons:

1. In a day when the churches are accused of being distinctly upper class institutions, this public alliance of the church with "respectable" business men who pay for the page by being sponsors can only increase this feeling.

2. In the case of a labor conflict, it would be very difficult for a church to remain impartial if one of the sponsors was also a party to the dispute.

3. I am strongly doubtful whether anyone will benefit except the newspapers. I cannot see that the sponsors will receive much increased business from this kind of advertising. It looks to me as though the churches were being used as a tool to make money for the newspapers.

4. The agent told me only "respectable" men would be accepted as sponsors, but he said nothing as to how "respectability" was to be determined. I am inclined to think that the fifty cents an issue will buy this kind of "respectability."

5. I am convinced, and if I judge the temper of The Christian Century correctly I think you will agree with me, that any rejuvenation of religion in our day will not come through commercial schemes such as this. If the only way we can get people into the churches is by this kind of unholy alliance, it is then indeed a sad day for the churches.

Saxtons River, Vt. W. BURNET EASTON, JR.

California, Here Come Some More

EDITOR THE CHRISTIAN CENTURY:

SIR: I was an eye-witness to the kidnaping of Al Wirin from the Planter's hotel at Brawley, Calif. He was at dinner when called and taken away by a gang of men, some of whose members I personally recognized and know.

The situation in the Imperial valley in this state is, conservatively speaking, one of complete denial of both social and civil rights. The workers engaged in the fields earn as low as ten cents an hour, and that is for terrific labor, under the glaring sun; their drinking water is from the irrigation ditches, and sanitation is on a par.

At the time of my last trip down to the valley, the maximum pay per hour was 22½ cents, but out of that the contractor who hires the men takes as high as 10 cents. Since the ranchers consider the workers in the valley as peons they have naturally denied them the right to gather and organize; the result has been that the government has been forced to send a commission down there, and their report now on file gives a vivid picture of one of the most brutalizing labor conditions in the country.

I have personal knowledge that Sheriff Campbell, District Attorney Heald, and even the Superior Court Judge Thompson are opposed to organization by the workers in the valley and are using their offices to trample under foot the organization of these men.

Los Angeles, Calif. D. SOKOL.

EDITOR THE CHRISTIAN CENTURY:

SIR: Church people and patriots of California owe you a profound debt of gratitude for publication of George H. Shoaf's article entitled "California's Reign of Terror," in the issue of February 28. Industrial fascist tactics in this section are unbelievable to many because they have no means of knowing the facts. You have lifted the lid just enough to cause a furor among the class who believe that God's in his heaven and all's well in southern California.

Please be advised that if Germany is under the grip of brutal tyrants to the general ignorance of the populace, as is universally reported outside Germany, the situation in California is similar. Fascist tyranny is not officially political, but it operates with appalling exploitation, repression, brutality, at the hands of our economic overlords in California, who completely dominate the opinion and the thinking of the people. Some of us who know the conditions will guarantee that only a fraction of our citizens are aware of the situation, and that Mr. Shoaf has hardly touched upon the terrible truth.

More directly responsible for this lawlessness than any other agency, in the opinion of a growing host, is the Los Angeles Times, the newspaper which speaks for the chamber of commerce groups, the Merchants and Manufacturers associations, and the oligarchs generally. Permit me to quote from the leading editorial this morning, which follows the usual quotation from Holy Scripture: "... It must not be forgotten that the communist drive is not a labor disturbance, but the genesis of a revolution; it is not improved wages, hours and working conditions which are the end sought, but the overturn of the government and that from a communist standpoint it is better to lose strikes than to win them, since to lose a strike promotes discontent and bitterness. The workers who are dupes of the agitators do not understand this. . . . For this reason, defensive organization against communist agitation is absolutely necessary. . . . The action that is needed is to get rid of the reds in the most expeditious manner. Disputes as to wages, hours and working conditions can be compromised. No compromise with communism is possible."

The A. F. of L., the socialists, the Christians, have never shown enough interest in the unskilled workers to try to organize them, with the result that their living conditions are simply unimaginable. I have visited the camps of the migratory workers and found them unendurable. So the communists have found response to their friendship and aid. One need only look at the past to know that whether this friendship and aid comes from liberal or radical, it is violently opposed by the Times and those whom it represents.

This is well substantiated by its opposition to the President and his program, every item of which appears to be contested.

But the interesting feature in the situation is that every friend of humanity is a red and a communist out here. One need only permit a hearing for the brutally suppressed workers to be called a dangerous radical subsidized from Moscow. Dr. Edwin P. Ryland, former Methodist district superintendent, the Christly gentleman threatened by Capt. Oswalt of the state police, is a superb example of one who has been labeled, libeled and maligned merely because he thinks churchmen would do well to identify themselves with the exploited masses, and because he thinks patriots should honor our American traditions and constitutional rights and liberties. The situation is far worse than Mr. Shoaf indicates.

Thank you very much for this publicity to an evil situation in a fair state.

Rosewood Methodist Church, Los Angeles, Calif. GROSS W. ALEXANDER.

Any Bellamy Letters?

EDITOR THE CHRISTIAN CENTURY:

SIR: Edward Bellamy's "Looking Backward" was published by Houghton Mifflin company. They have asked me to write a biography of Bellamy. During his later years he carried on an extended correspondence with persons interested in his ideas, especially with members of his "Nationalist" organization. I should greatly appreciate receiving copies of such letters, or information as to where any may be found.

Antioch College, Yellow Springs, O. ARTHUR E. MORGAN, President.

Another Student Uprising

EDITOR THE CHRISTIAN CENTURY:

SIR: May we present a students' viewpoint on the Mott-Van Dusen-Thomas controversy as aired in your issues of February 21 and March 14? This "two-edged knife" of which Professor Van Dusen speaks has the indubitable faculty of swerving both to the left *and* to the right. It seems strange to us that Mr. Norman Thomas should harbor misgivings as to the recipient of the Nobel peace prize. What difference does it make who receives the award? After all, who was Alfred Nobel? A man who invented death-dealing munitions; and his gesture toward peace is almost as pathetic as those of our industrial knights who would propitiate the King of Kings by erecting million dollar cathedrals. That *is* playing with dynamite!

And furthermore, one glance at the names of some of the individuals who have been granted the Nobel prize in the past is enough to disillusion any one: Theodore Roosevelt, Woodrow Wilson and Charles G. Dawes, for example!

On the other hand we deem Dr. Van Dusen's biting criticism of Mr. Thomas wholly irrelevant to the issues at stake. Dr. Van Dusen stated nothing of consequence to offset Norman Thomas's objections to John R. Mott as a prize candidate. All of Mr. Thomas's charges are either ignored or poorly refuted by Dr. Van

Dusen. That Norman Thomas's indictments against Mr. Mott are true no one can gainsay.

But there is yet another angle to this whole question. Dean Van Dusen accuses Mr. Thomas of giving criticisms without good grace, for he gave "not merely his allegiance but his life to a cause of much greater moment than the F.O.R."—this studied omission of a definite appellation refers, we take it, to the Christian church. For enlightenment on this question we refer those who are interested to three sources of information:

1. A perusal of the chapter on Norman Thomas in Devere Allen's "Adventurous Americans" (Farrar and Rinehart, 1932) will tell the true story of Mr. Thomas's pacifist preaching, his F.O.R. work, founding of the World Tomorrow, and subsequent religious and social activities during the decade following the world war—scarcely a defeatist turning away from the Christian church!

2. Salient portions of Mr. Thomas's chapter, "The Church at the End of an Epoch" in his book "As I See It" (Macmillan, 1932) make plain what part of the Christian church it is to which "though I cannot share its faith and give it my allegiance I offer my admiration and respect." Patent evidence is here afforded that he does not engage in "what seemed unjust and ungracious condemnation," as Professor Van Dusen would have us believe.

3. Norman Thomas's recent article in the World Tomorrow belies the accusation that he has been wont "to eagerly grasp any opportunity to attack and deride this movement." There he explains: "I have severed my connections with the church for reasons which seemed to me compelling. . . . But I want to bear witness that among active Christians I find many of our best socialists, often freer from objectionable theological blights than some of our comrades who make a religion out of a nineteenth century atheism." This is scarcely an attack and by no means derision!

Thus we feel Dean Van Dusen has erred in this censure of Norman Thomas. Because of our great respect for Dean Van Dusen we are puzzled that he should think as he does.

It is of interest to note that Heywood Broun pokes fun at Norman Thomas because he is too tolerant, and Dr. Van Dusen distinctly implies just the opposite. We fear, however, that Broun is tragically right!

We consider Mr. Thomas absolutely correct in calling "meaningless" a contemplated award of the Nobel peace prize to John R. Mott. We do not concur with Professor Van Dusen that Mr. Mott "appears to be a nearly ideal nomination."

CARL HERMANN VOSS
WILLIAM T. GRIFFITHS
STEWART MEACHAM
WILLEROY WELLS
CLARENCE R. HADEN, JR.
RIX PIERCE BUTLER
HAROLD C. LETTS
JOHN A. HUTCHISON
ROBERT S. CLEMMONS
R. B. TEFFERTELLER
FRANCES THOMPSON
ROLLO R. MAY

Union Theological Seminary,
New York, N.Y.

Methodists and the R.O.T.C.

EDITOR THE CHRISTIAN CENTURY:

SIR: In the issue of The Christian Century for February 14 the statement is made that "De Pauw was the last Methodist college to retain the R.O.T.C." Doubtless by "Methodist" the Methodist Episcopal church is meant. However, the Methodist family of churches is not yet entirely freed from the R.O.T.C., as it is still retained, and is compulsory for two years, at Western Maryland college, Westminster, Maryland, which is a Methodist Protestant institution.

Frederick, Md. JAMES B. RANCK.

Toward a Program of Church Action

THIS week let us push to one side everything else and consider some of the letters bearing on religious education that have been elicited by Dr. Betts's call for a "laymen's commission" to rethink that subject. A good many letters have been received simply saying, "Second the motion," to Dr. Betts's article. One letter, from a Methodist preacher in West Virginia, opposed the motion. He believed that the present difficulty has been caused by the attempt to follow the leadership of exactly the sort of advisers whom Dr. Betts suggested as members of his crew of "rethinkers." Then the brother wrote in and requested that his letter be not printed. The request, of course, is granted, but the point of view in the letter is too important a factor in the total situation to be ignored. With this much introduction, let us print several other letters, at the same time remarking that there are on hand a number of long but important letters bearing on other items in this discussion, and that we hope to be able to print several of these in the near future.

EDITOR THE CHRISTIAN CENTURY:

SIR: Some of us who have been and are working in the smaller churches, of which there are a great majority and upon which rests the chief responsibility for the religious training of both adults and youth, are entirely filled up with the suggestions of the experts not only in religious education but most other fields as well. Their suggestions and programs seem to be arranged with an eye only to the larger churches and the churches located in places where resources are available to carry on in almost ideal conditions, comparatively speaking. We do not need a laymen's investigation; most of us know what is wrong with religious education, for we are trying to meet the problem on our own fields and work to something better. I feel that in the fields so far discussed, especially religious education, the best thing would be to have the experts, such as Dr. Betts, leave the teaching work for five or six years, take a small church, perhaps in Montana, for five or six years, work out a program that can be worked in such churches and then return to their chairs in schools of religion and give some suggestions that will be of help.

First Presbyterian Church, Helena, Mont. JAMES ROBERTSON.

EDITOR THE CHRISTIAN CENTURY:

SIR: By all means let us have a layman's commission on religious education, as George H. Betts suggests. But let us first be clear about the deeper issues involved.

If religious education is indeed in the doldrums, it has come to that unhappy state because it made its attack in the wrong sector in the beginning. A new strategy is therefore indicated. The situation may be briefly summarized by this statement: The dice of secular education have been and still are so loaded as to nullify even the most intelligent efforts at religious education as usually conceived. Three illustrations of these loadings must suffice: (1) The current doctrine that education is identical with learning (take a look at the educational psychology books!); (2) the universally employed subject technique; (3) the immoral classroom ethic which makes of competition a virtue and cooperation a vice.

All of this fits into and supports the social philosophy which stresses acquisitiveness, rugged, competitive individualism, and a segregation of religion and life. Religious education has therefore been attempting to combat and overcome not only the vices of a machine civilization, but these same vices as rationalized and bolstered by current educational practice.

The first task of our layman's commission on religious education will therefore be to get down to the deeper sand from which flow these unnecessary handicaps. Happily, there is a tool already at hand with which to do this, namely, the progressive education movement. Concretely, then, religious education must find ways of making common cause with progressive education against the unholy handicap of a false philosophy of education. Progressive education takes issue with precisely those practices of secular education which nullify all efforts at religious education. It asserts (1) that education is not the acquisition of knowledge, but adjustment to life situations; (2) that a situation technique or an activity program must take place of the subject technique; and (3) that competition must give away to cooperation through social participation.

When secular education shall have been generally reorganized upon the basis of this progressive educational philosophy, religious education will then have a fair chance. Even in its relatively meager contact with children it can then make some impression, for it will be supplementing something that has already been begun

and not attempting to undo and counteract what the success magazines praise.

Whittier College, Whittier, Calif. J. HERSCHEL COFFIN.

EDITOR THE CHRISTIAN CENTURY:

SIR: May I express one of several reactions to Dr. George H. Betts's "Rethinking Religious Education." It concerns his question, "Is is practical or desirable to make the 'church' a teaching church for early and middle childhood?" Does Dr. Betts limit his thought to this particular part of a child's life, or does he have some other program for "middle childhood" to the early adult period. Unless the things taught in the early period can be carried over into the second and stand up under the pressure of developing experience, which begins in the second period, it would be far better not to have taught anything during the first period. Then, too, unless there is some competent instruction in the second period, from middle childhood to young adulthood, by which this developing experience may be correctly interpreted and understood, the teaching of the early period loses most of its value. Children or young people can forget or discard those things which they have been told, but the first impressions of a conscious personal experience have a very strong and lasting effect. Too often, far too often, one of the earliest conscious experiences of children when they begin to reason for themselves is that many things they have been told in Sunday school were just so much "bunk."

Wilton, Conn. ARTHUR O. BAGGARLY.

EDITOR THE CHRISTIAN CENTURY:

SIR: The principal weakness of all religious education lies not in the lack of proper equipment nor in the inability to secure the right kind of teachers, although this lack is deplorable in many instances. It lies in the curricula. We have been content to teach a God of love and righteousness revealed in Jesus Christ, but we have completely failed to make our pupils aware of the damning fact that the world, and the world organization in which they are to take their places, is organized on a basis diametrically opposed to the spirit of Christ. He taught men to seek first the righteousness of God in all of life's relations: the world for which we are preparing them has organized its economic life around the practice of granting special economic privileges to the few, thus necessarily robbing the many. We have failed to show our pupils that the greatest evil in the world—the real devil— is economic. When some few men are allowed to use scoop-shovels in dipping out their share of the economic wealth while the masses must be content to use teaspoons—here we have the chief source of most of our economic maladjustments. And the reason why we have failed in this respect is because the church itself is one of the chief beneficiaries of this unholy system. Most of our economic ills and social wrongs, from war to prostitution, can be traced to the granting of special privileges. Until the church sees that clearly, and repudiates her part in it, she will fail in all her attempts to teach religion.

Fargo, N. D. GEORGE A. TOTTEN.

EDITOR THE CHRISTIAN CENTURY:

SIR: Though I fail to share the pessimism to the extent expressed by Dr. Betts in a recent article in The Christian Century on the present status of religious education, I am in hearty sympathy with the proposal to have a thorough study of the problem made by a competent commission. Such a commission, it seems to me, would need first to determine why religious education is "in the doldrums." At this point many questions can be raised. I submit two briefly for consideration:

1. Did we not get off to a poor start when we allowed schools and departments of religious education to spring up on the campuses of our educational institutions almost wholly independent of our theological seminaries? Of these new schools it was said that they had only a technical interest in religion and were lacking in content and perspective. In reply the theologian was accused of being theoretical, dogmatic, and unscientific in his approach to religion. Thus a lack of academic respect and brotherly love between the faculties and students of these two schools was evidenced. Consequently, when the young theologian and religious educator who had had little in common in their training, met on the field, they were strangers professionally though both were trained for the work of the church. The result in many local churches and communities was too often the case of the house divided against itself. Under such circumstances a healthy growth of religious education could hardly be expected. The situation in most of our educational institutions has in this respect greatly improved in more recent years.

2. Have we not developed the curriculum of religious education for the local church so far beyond the training of our lay teachers that a wave of discouragement has swept over our church schools resulting in a loss of faith in religious education and a return to former practices? It is through its printed curriculum that religious education makes its contact with the masses of church leaders. When this contact fails in inspiring confidence the way is blocked to other approaches, and the professional religious educator is accused of building in terms of the ideal without giving due consideration to the limitations that actually exist in the field.

The present situation, therefore, demands not only a greater general concern for religious education, but a more intelligent direction of the interest which now exists plus a restored faith on the part of the public in its professional leadership.

Department of Religious Education, University of Pittsburgh. S. P. FRANKLIN.

The Question Box

Can one assume in the light of human development and especially of increasing knowledge on the themes of religion, that it is the privilege and duty of our generation and those to come to create new and more adequate scriptures, such as will supplant the Bible as we have it? B. F. A., Bridgeport, Conn.

I WOULD imagine the simplest answer to be, "Try to do it." There is certainly no reason why anyone might not attempt to produce writings equal in insight and power to those we possess. In fact that is precisely what a host of prophets, poets and preachers have been attempting through the centuries, not for the purpose of creating a new scripture, but of producing books and other writings at the highest level of their ability. Some have even been ambitious enough to claim "inspiration" and divine authority for their writings. Instances could be cited. We know what has been the history of such writings. All literary material, of every sort, finds its own place in the regard of mankind. Most books pass away after a time. Others find a permanant place in the literature of the race. But none of them compares with the Bible in power to inspire and to transform human life.

Yet no part of the Bible, save perhaps two or three of the least valuable books of the New Testament, was written by men who were attempting to produce "holy scripture." Both the Old Testament and the New were collections which were survivals of a much greater literature, and they were kept when other writings perished because they had survival value. Even among these writings there are differences in quality and excellence. That is the reason why there are collections of "excerpts from the scriptures," "shorter Bibles" and "heart of the Bible" anthologies. In the last issue every lover of the scriptures has a "short Bible" of his own making, a body of biblical passages which have "found" him.

There is no limitation to the right of any purposeful and creative spirit to produce writings of so compelling a nature that they should find their place in the assemblage of the great spiritual works of the ages. Within wide diameters "the Bible of the race" is being written all the time. Yet it remains true that the centuries have never disclosed any body of oracles or any single documents quite competent to take their place in this unique collection which we call the "holy scriptures." But if anyone demurs to this opinion, and is convinced that the Bible could be enlarged with augmentation of its value, the field is open, the opportunity is inviting. "Try to do it." H. L. W.

Cleveland Ready For Conventions

Methodist Bishops, Presbyterian Assembly, Mission Workers to Meet There —Mrs. Stanley Jones Speaks

(Correspondence from Cleveland)

CLEVELAND—March 17.—Cleveland is cleaning house in preparation for the coming of spring guests. On May 15 the bishops of the Methodist Episcopal church will arrive for a two-day session. We are hoping they may bring with them something of the strangely warmed heart of Wesley. We need it. Beginning May 24 the general assembly of the Presbyterian church, U.S.A., will demand our attention. There will be many hundreds of delegates, all committed to the doctrine of Calvin, or partly committed, or at least committed to part of that doctrine—perhaps. As a bumper between Methodists and Presbyterians come the City Mission workers on May 19 prepared to put a little pep into the ponderous, slow-moving machinery of these ecclesiastical courts and to add a little religious enthusiasm to the deliberations of these divines and near divines.

* * *

Gives Life for His Friend

Mr. Fred Hilliard, living in Lorain, went down into a sewer one day this week and was overcome with gas. His friend, Edward Miller, saw him struggling 40 feet beneath the street and rushed to his aid. When firemen found them they were both dead. Miller's arms were about his friend's body. He had tried to drag him to safety.

* * *

Tells How to Take Judges Out of Politics

Dean Willis R. Hotchkiss of Fenn college, Cleveland, told the congregation of the Methodist Church of the Savior on Sunday evening how "to take the judge out of politics." If we can go a little farther and find out how to take the politics out of the judge we shall be well on our way to the kingdom.

* * *

Mrs. Stanley Jones Speaks

Mrs. E. Stanley Jones of India will address the Women's foreign missionary society of the Cleveland Methodist district on Monday in Epworth Euclid church. While Dr. Jones is touring Europe Mrs. Jones is with her daughter who is a student in Oberlin.

* * *

Visiting Ministers at Old Stone Church

Dr. J. Ambrose Dunkle, pastor of Tabernacle Presbyterian church, Indianapolis, was a recent guest speaker at Old Stone church. When Dr. Dunkle went to Tabernacle church some years ago there were 600 members of the congregation. Today it is the third largest Presbyterian church in the United States with an enrolment of close to 3500 members. This growth has been due almost entirely to Dr. Dunkle's indefatigable work.

The preacher at Old Stone church for March 18 is Dr. Ralph K. Hickok, president of Western college for women, Oxford, Ohio. Dr. Bernard C. Clausen of Pittsburgh will be the speaker at the "church night" service Wednesday of this week.

* * *

Lenten Services Under Way

The speakers for the week of March 18 at the noonday lenten services promoted by the Federated churches and Trinity Episcopal cathedral are Dr. Edward A. Steiner of Grinnell college and Rev. Cedric C. Bentley, rector of Trinity Episcopal church, Toledo. The Missouri Synod Lutheran churches open their annual series of lenten meetings on March 19 in Zion Lutheran church. The preaching will be done by local pastors.

* * *

Evangelistic Campaign Reported Success

Cleveland ministers are reporting good returns from the united effort in evangelism which they are now making through the evangelistic committee of the Federated churches, of which Dr. D. R. Sharpe is the chairman. Shortly after Easter there will be a mass meeting of the ministers and laymen who have taken part in this campaign in which testimonies will be given and plans will be formulated for a larger program for the coming year.

* * *

Reporting an Important Theological Discussion

An aged herb doctor, who used to walk from Ohio to Missouri and return, doctoring the sick for his board and keep, with a few extra pennies for luxuries, came into my office one day to rebuke me for mentioning hell in a public address. "There is no hell," said he, "and I can prove it by the Bible." "Go on," said I. "Well," said he, "doesn't the Bible say hell is a lake of fire?" "Yes," said I. "And doesn't the Bible say hell is a bottomless pit?" "Right again," said I. "Don't you see then," said he, "if hell is a lake of fire and hell is a bottomless pit, the fire would all fall through and hell would be a failure?" "Three cheers," said I. "Three cheers," said he. Theology is an interesting subject, sometimes.

* * *

And So Forth

Dean Kirk B. O'Ferrall of Detroit was a recent preacher in Trinity Episcopal cathedral. Dean Chester Birge Emerson went to Detroit to occupy the pulpit of St. Paul's.

Dr. Leroy Lawther, pastor of Lakewood Presbyterian church, has just completed a course of lectures on "Religion in a World of Confusion" at Waynesburg college. Dr. Lawther also conducted daily conferences on personal problems.

The Congregational union will meet in the Euclid Avenue Congregational church on March 19. A merger of the Hough Avenue and Euclid Avenue churches has recently been consummated.

DON D. TULLIS.

CWA Workers Protest Job Loss

Will Send Delegation to Washington— Dr. Buchman Blames Unemployment on Lack of Sharing

(Correspondence from New York)

NEW YORK, March 17.—One of the most serious and immediately pressing problems facing us in this city is the proposed demobilization of the CWA. The CWA workers are active in their own behalf and last night a mass meeting was held in the Julia Richmond high school to protest the lay-off. One of the chief speakers was James Myers of the Federal council of churches who declared that "all the dictates of statesmanship, as well as of humanity and religion, demand that every last person in this country, able and willing to work, should either have a job at living wages in industry, or else be assured at all times of self-respecting forms of government work-projects, or unemployment insurance." It is planned to send a delegation to Washington to protest to the federal government against ending the CWA. Much bitterness has been stirred up here by the questionnaire which CWA workers must fill out. To many this seems equivalent to a pauper's oath. One item of good news in the whole relief situation is that our governor has signed the bill which will permit the giving of cash relief. However, it may be weeks or even months before the necessary machinery is set up for this purpose.

* * *

Oxford Group Arrives

The Oxford group under the leadership of Dr. Frank Buchman was delayed by heavy seas, so did not arrive until yesterday. However, this delay apparently only increased interest, for the grand ballroom of the Waldorf-Astoria was crowded with over 2,000 persons and overflow meetings were arranged for another 2,000. Commenting on the unemployment situation, Dr. Buchman said that the 12,000,000 unemployed in this country would not be in distress if their fellow citizens shared with them. The group leaves today for Canada where meetings will be held until the middle of next month.

* * *

Play as Crime Prevention

The crime prevention bureau, following out the suggestion of Mayor LaGuardia, has arranged a program of mass athletics which it is expected will be under way soon. Experts in boxing, wrestling, jiu-jitsu and the like are being assigned to this work which will be carried on in public school buildings. The first of these sessions is to be held at Public School 21 at Mott and Spring streets.

* * *

Large Class Confirmed

Dr. Charles K. Gilbert, suffragan bishop

of New York, recently confirmed a large class at the Church of St. Martin's, 122nd street and Lenox avenue. This class, which was one of the largest to be confirmed in the diocese this year, included 100 children who received their instruction in the church school of St. Martin's. Counting this last group over 800 have been confirmed in this church in the past six years. St. Martin's is located in the midst of the Harlem section of the city and ministers mainly to colored people. The pastor is the Rev. John H. Johnson.

* * *

Significance of the College Peace Poll

Frank Olmstead, intercollegiate secretary of the Y.M.C.A., has written a valuable little pamphlet on the significance of the poll of college sentiment on war and peace made a few months ago. This pamphlet may be obtained by writing the War Resisters league at 171 West 12th street. It wil be recalled that this poll showed that out of 22,000 students expressing their attitude on war, over 8,000 wished to be classed as absolute pacifists.

* * *

Peace Parade Planned

Plans are already under way by our local peace advocates for an impressive peace parade on May 19. Representatives of every peace organization in the city are being asked to take part in arranging for this demonstration and it is expected that several thousand will take part in the parade itself. A committee of 50 or 60 ministers is also at work arranging a two-day session on ways and means of combating war, which will take place the first week in May at the Broadway tabernacle.

* * *

Union Lenten Services

The Greater New York federation of churches has completed plans for its 13th annual series of lenten services. These services will be held each noon during Holy week at the Palace theater. Dr. Charles Trexler, president of the federation, will preside and among the preachers are Dr. Peale of the Marble Collegiate Reformed church, Dr. Gates, dean of the Cathedral of St. John the Divine, and Dr. Keigwin of the West End Presbyterian church. At the Easter dawn service of the federation, held on the steps of Columbia university, the preacher will be Dr. Sockman of the Christ Methodist church.

EDMUND B. CHAFFEE.

Peace Secretary for Cabinet is Idea of Publisher Gannett

Speaking for the International committee of the Y.M.C.A., over a national network, Frank E. Gannett, publisher of the 17 Gannett newspapers, recently proposed that our government add a department of peace, with a cabinet officer at its head "on a par in authority and influence with other cabinet members." "Is it any wonder we have wars," he asked, "when we consider the governmental set-up of all nations? Every nation has its department of war, the business of which is to prepare for war and make war. Has any nation a department of peace, whose business it is to make peace?" Mr. Gannett said he believed other nations would have to follow America's lead if she should take this advance step.

England Likes NRA Program

Public Sympathy with Roosevelt—Drive for Cabinet Changes Grows—Seek Funds for Colleges in India

(Correspondence from England)

LONDON, March 6.—The end of President Roosevelt's first year in office has given occasion for many reviews of the "great revolution" in America, as one journal calls it. On the B.B.C. and in other places Mr. S. K. Ratcliffe, who knows America intimately, and other publicists have tried to show the nature and extent of the crisis of a year ago and the character of the leadership which the President has offered. It is recognized that he has still to meet antagonism especially in dealing with tariffs. So far as we understand the NRA, I believe our people are in broad general sympathy with it. But much will depend upon a revival of world-trade. There is on every side a recognition of the personal character of the President. His daring and his powers of initiative win our admiration and envy.

* * *

Concerning Politics

That Sir John Simon must go is the loud cry of the Northcliffe press. Clearly intrigues are on foot to oust him; a section of conservatives are keen upon ending the present government as they once ended the coalition government under Mr. Lloyd George. Others demand a rebuilding of the government, not a mere reshuffle of members of the cabinet. There is little likelihood now that the prime minister will listen to the mutterings of diehards on the conservative side but he will probably make changes in June.

Sir Herbert Samuel, who has a clever gift for phrases, has reminded the government that "you cannot meet black-shirts and brown-shirts with night-shirts." The debate in the house of lords on the fascists of this country under Sir Oswald Mosley was useful; Lord Kinnoull inquired but did not receive a detailed answer as to how strong the fascists were and who supported them with Mosley. The spokesman of the government said that there was no cause for alarm but Lord Cecil appealed to the government to act immediately against organizations which were "playing at soldiers."

The trade agreement with Russia went through the house of commons most easily; the chief criticism of it was that it had been unduly delayed. "We sold in 1933 six and a half million pounds' worth less goods to Russia than we did in 1932. And who is a penny the better for that interruption of trade?"

* * *

Christianity in India

The lord mayor of London presided last week over a meeting which he had invited to the Mansion house. The purpose was to consider and to further an appeal for £130,000 for Christian colleges in India. This appeal which is set forth on bold and statesmanlike lines is a direct result of the report presented by the Lindsay commission. The archbishop of Canterbury pleaded for the appeal. He himself is busy upon the select committee which is deliberating upon the constitution for India and the problem of India is with him day and night. The Christian colleges have a distinctive part to play in the new India. "Through the Indian Christian community, freed from the bitterness of communal divisions, the colleges could most effectively influence Indian life." Lord Lothian said that the alumni of the Christian colleges might in the long run make the most vital contribution of all. The factor of Christianity is not an element making for the subordination of east to west, or for British ascendency. "On the contrary, it was just as much needed in the west as in the east, in Britain as in India, as the destroyer of the resurgent materialism of the age, and the builder of that perfect society which orientals no less than occidentals long to see."

* * *

The Archbishop of York and the Restoration of Cuts

In the same week Dr. Temple has been discoursing as Gifford lecturer on "The Sacramental Universe," and pleading for the unemployed. He himself would not separate the two activities. Only in the sacramental view of the universe both of its material and of its spiritual elements is there hope of making actual both faith and love. Therefore, he adds, proceeding to the question of what is to be done in the budget, "it is incumbent upon us to see to it that some two and a half million people in this country are not prevented by malnutrition and the resulting physical and mental depression from engaging in such creative activities as are open to them." That is to say in the language of practical politics, the chancellor of the exchequer should first of all restore the cuts in unemployment benefits made in 1931; and all income tax payers should put their claim to relief after the other claims for the unemployed. And they should let the chancellor know this through their members of parliament.

"Shocking!" say some who wish to have the income tax reduced, since the money so saved would go to revive trade. But would not the same money distributed over the vast numbers of the unemployed help trade? Leading members of the free churches strongly support the archbishop.

* * *

And So Forth

The first chapter in "The Life of Our Lord" by Charles Dickens appeared in yesterday's Daily Mail. It is too early to speak of the value of this book, but the first chapter reflects credit on the great author's desire to help his children, but in itself it is negligible whether it is regarded as a piece of Charles Dickens or as a retelling of the gospel.

Earl Beatty says that the British navy of today is not strong enough to guarantee the safety of our sea-borne trade. He maintains that the present ratio of ships must stand. If he were asked what is guaranteeing the usefulness of our merchant-ships *now*, he might find it hard to answer.

The Rasputin story would have been considered incredible in an ancient document or in a "thriller" by an Edgar Wallace.

EDWARD SHILLITO.

Southern Pastors Ponder Socialism

Kirby Page Presents It as Answer to the Lord's Prayer—Methodist Women for Federal Anti-Lynch Law

(Correspondence from the Southeast)

MUNCIE, IND., March 16.—This is written on the Ponce de Leon, crack train from Florida into the middle west, and the train is crowded. People are moving this winter in and out of Florida in throngs. The biggest crowds in five years in every resort center. Even the Florida churches have been crowded.

In Atlanta last Tuesday I found Kirby Page speaking to a group of ministers and educators at a luncheon. He declared that socialism alone could make the Lord's prayer come true and cause the kingdom of God to come and the will of God to be done on earth. "The greatest weakness of the economic order," he said, "is our lack of efficient coordinating of production and distribution, with too much investor's money and too little consumer's money. This is a fault inherent in our system of private ownership of the basic sources of wealth."

Declaring that nothing but chaos and maldistribution of wealth could come until our economic system was thoroughly overhauled and a new order established upon the principles of planned production, equality of distribution and adequate incentives for work, the speaker concluded: "It is a mistake to assume that the profit motive is the only one that will actuate workers. In the ideal society—the kingdom of God—men would labor for the joy of creation. They would feel the creative urge and would want to avoid the organized disapproval that failure to work would bring. On the other hand they would want to gain the applause of society." There would of necessity be some variation in income, he stated, but that variation would probably be no greater than from $2,000 to $20,000.

The advanced ideas of Mr. Page have not made great headway in the south, as this writer sees it, but he was received with sincere approval by many Atlanta leaders.

* * *

CWA Shutdown Shows Economic Distress

Acute distress is accompanying the shutdown of CWA operations and the suspension of government payrolls in the southeast. Many of the cities in this section are faced with serious unemployment relief problems that take all the rosy glow out of the past few months' prosperity. The unsubstantial nature of much of the improved business so joyfully received in the cities is becoming apparent.

* * *

Negro Relief Problem Becoming Acute

The relief of Georgia Negroes is one of the gravest problems facing that state, says Forrest B. Washington, Negro director of the national Negro division of the FERA (Federal Emergency Relief Administration). Mr. Washington, who before accepting the present appointment was head of the Atlanta school of social work, is a leader of Negro life in the south. He said: "Out of 13,000,000 Negroes in the United States, I estimate that 30 per cent are on the relief rolls. This figure is much higher in proportion to population than that for white people." The displacement of Negro workers by white people was pointed out as a major reason for the unemployment of Negroes, and the decline in unskilled labor jobs during the winter months was another. The Negro population of Georgia is about 1,000,000 with approximately 20 per cent on the relief rolls.

Director Washington exposed the plight of many groups of stranded Negro families in the coal fields, cigar factories and automobile plants. They are out of work and destitute of means for moving to any other areas, he declared.

* * *

Gambling at New Peak in Florida

Gambling in Florida this season has been on a scale so large as to constitute a debacle. One horse track on the east coast is said to have taken in $250,000 a day during the racing season. Numerous horse and dog tracks have run to the tune of immense profits. The moral effect on the state has been wholly bad.

* * *

Methodist Women for Federal Anti-Lynching Bill

The women of the Methodist Episcopal church, south, voted hearty support of the Costigan-Wagner anti-lynching bill, now before congress. At the final session of the women's missionary council's annual conference in Birmingham, March 13, a resolution calling upon church societies throughout the south to support the bill passed. Methodist women also voted their opposition to compulsory military training in state supported schools on the grounds of fostering and encouraging a militaristic spirit in youth and contradicting the peace sentiment fostered by the churches. The women gave their endorsement to the Tennessee Valley Authority's program for improving the life of rural families and urged the women to support the NRA through trade with member concerns.

* * *

Movie Houses Remain Closed on Sunday

Sunday is going to remain a day of rest for moving picture houses in many Georgia towns. Efforts have been repeatedly made in towns throughout the state to nullify existing state blue laws and open movie houses on Sundays. So far the efforts have failed. The Sunday laws meet with approval when referred to the citizens of Georgia towns for confirmation.

Virginia legislators refused to pass an "open Sunday" bill in that state in the past session. There is still strong sentiment against commercialized Sunday amusements in this section.

ADIEL J. MONCRIEF, JR.

Carlton Sherwood Resigns from Christian Endeavor Post

Carlton M. Sherwood, since 1931 general secretary of the International Society of Christian Endeavor and of the World's Christian Endeavor union, has resigned. Mr. Sherwood has also served as editor of the Christian Endeavor World. He has not yet announced his plans for the future.

Students Adopt Pacifist Pledge

400 at Carleton Refuse to Bear Arms in Aggressive War—Ministers Protest Against Evangelist in Schools

(Correspondence from Minnesota)

VIRGINIA, MINN., March 17.—Minnesota takes pride in the record of Laurits S. Swenson, a citizen of Minneapolis who has just left his post as United States minister to the Netherlands after foreign service spanning 37 years. During this time he has been the accredited minister of the United States to four nations; and no one of these nations has been a combatant in the wars of these years. When Mr. Swenson began his foreign service, which was in Denmark, it was the time of Gladstone, the great prime minister of English history, and of Bismarck, the Iron Man of Germany.

* * *

Easy for Kidnapers

One of the country's most notorious kidnapers, imprisoned at the Stillwater penitentiary, told Warden Sullivan the other day that Minnesota is one of the easiest states of the union in which to carry on the kidnaping racket. Why this is true, he did not say, according to the newspaper reports, but did go on to give three rules that should be observed in dealing with kidnaping. They are: (1) never pay a dime of ransom; (2) make death the punishment for kidnaping; and (3) keep all kidnaping news out of newspapers and magazines.

This statement by the warden was made in his address at the opening session of the new crime commission named by the state bar association of Minnesota, and held in the house chamber of the state capitol this week. Chief Justice Devaney opened the session with a thoroughgoing discussion of the crime situation and urged the appointment of committees to make a study of every phase of the problem. The legislative committee of the state bar association at a recent meeting urged the creation of a state police force with unlimited powers except in labor controversies, and a state radio and teletype system for the use of police, more modern equipment, and a checking system in resorts, hotels and apartments.

This activity indicates a determination to do something about a situation which brought undesirable publicity to Minnesota a month ago, and such criticism as was leveled at the police departments of the twin cities.

* * *

Sioux on the Warpath

The Sioux Indians are on the warpath. Let me hasten to reassure our eastern friends that the Indians of Minnesota are not actually out for the scalps of their white brothers, but that they are simply following in the footsteps of the whites and are seeking damages for alleged wrongs by way of the courts. Dispatches from Philadelphia indicate that Victor E. Williams of that city, who claims to be a descendant of Chief Cloudman of the Sioux Indians, is instituting suit to recover $50,000,000 for

lands around Lake Calhoun in Minneapolis which he says were taken from the Sioux by treaty which later was not kept. This action comes just 100 years from the time when Chief Cloudman invited the first white settlers west of the Mississippi into his camp, and helped them erect their first buildings.

* * *

Honor Retiring Secretary

Mr. W. L. Smithies, who retired some weeks ago after 20 years service as secretary of the Duluth council of churches, was given an appreciation dinner recently. During these 20 years, 340 different pastors have served Duluth churches. A number of speakers, ministers and laymen, bore witness to Mr. Smithies' fidelity and devotion to the church, describing him as "a pillar among changing pastorates, whom all regarded as a symbol of unwavering service." The Duluth council of churches is continuing to function with volunteer leadership.

* * *

Student Peace Movement

Following a spontaneous outburst of peace sentiment on the Carleton college campus (Northfield, Minn.) nearly 400 students gathered at a mass meeting two weeks ago, and signed a pledge not to carry arms in any aggressive war. Following this, the group sent letters to twenty Minnesota colleges and universities asking cooperation in the peace movement. The pledge signed is as follows: "We, the undersigned, in joining the student peace movement, declare ourselves opposed to war in principle, and demand that our government take constructive steps in peace time to promote international cooperation. We will not cooperate with nor support the government in any aggressive war."

* * *

Assail Lectures of Harry Rimmer

Dr. Harry Rimmer, well known evangelistic scientist, has been lecturing in the First Presbyterian church of Duluth, Minn., and was reported to have spoken a number of times in the grade and high schools of the city. A few days ago a group of 11 ministers of the city representing various denominations addressed a letter to the superintendent of schools protesting against his appearance in the schools, the protest being based on the declaration that "his teaching relative to the Bible has long since been discarded by the accredited scholars and scientists of the world:" and that "when the young people who now take him seriously some day get into a real study of science in high school and university, there will be inevitable conflicts to be resolved which may prove detrimental to their unfolding personalities. Such needless conflicts may even result in a complete loss of faith in all religion and in the Bible as a spiritual guide to life."

To this statement, Dr. Rimmer replied that he had given but one address and that was to a history section in one of the schools. He affirmed his faith in the verbal inerrancy of the Bible, and referred to the protesting group of ministers as a "sanhedrin of apostasy." He also challenged them to public debate. This challenge was declined on the grounds that a calm, dispassionate discussion of the subject was impossible.

EDWARD W. STODGHILL.

Scots Vexed by Women Pastors

Congregational Church Divided by Birth of Son to Woman Minister—Returned Missionary Also a Problem

(Correspondence from Scotland)

WHITLEY BAY, Feb. 28.—The difficulties of a woman minister combining the settled pastorate with her duties to her home are again illustrated in the experience of Rev. Vera Findlay Kenmure, Scotland's first woman preacher. In the Scottish correspondence just a year ago it was recounted how, on the eve of her marriage to one of the managers of her church, she had tendered her resignation, but at the congregation's request she had withdrawn the resignation and continued in office. At the end of 1933, an infant son was born to the proud minister and her husband, so for several months she has of course been out of her pulpit. When her baby was baptized by a visiting minister in her own church this month, a congregational meeting was convened at the close of the service to hear another letter of resignation read.

* * *

Mrs. Kenmure's Letter Of Resignation

Mrs. Kenmure maintains that the difficulties in her position are imaginary in people's minds, and not real. Here are some extracts from her most interesting letter: "I wish to make it abundantly clear that I do not resign because I find that the duties of a wife and mother are incompatible with those of the minister of a church. On the contrary, I am convinced that my ministry, and indeed any ministry, will only be enriched and made more useful by the added experience which these relationships bring. Since my marriage I have carried out all my duties at Partick in the same spirit and according to the same principles as before, and have continued such features . . . as midweek services at stated periods, a Bible class conducted by myself, a young communicants' class, and one evening per week in the vestry when I am available for consultation . . . all in addition to the general offices of the church.

"My sole reason for resigning is my strong feeling that the deep opposition and active hostility of a section of the congregation make honest cooperation impossible and prevent me from continuing a successful ministry among them. I will not be the minister of any church where disharmony is rife. . . . I wish to take this opportunity of thanking with all my heart my very good friends in the church, and they are many. Kindness of a marvelous order has been shown me time and again, and I have learned in this place, and especially in these latter days, the full glory of friendship. . . . I know that anything that has been worth while in our common fellowship will never die."

* * *

Church Votes Against Accepting Resignation

The congregational meeting, called to act upon the resignation last Monday, packed the area of the church, although admission was limited to members only. After discussing the issue for two hours and a half, a vote was taken. There were 159 votes cast in favor of asking Mrs. Kenmure to reconsider her resignation, against 138 for accepting the resignation. Many women members spoke strongly in favor of Mrs. Kenmure's continuance as minister. A deputation of office-bearers then proceeded to Mrs. Kenmure's home to intimate the result of the voting to her, but she has not yet announced whether the action by the congregation makes any difference in her decision.

The resignation is to take place at the end of May, since Mrs. Kenmure wishes both the church and herself to have time to consider future plans, and she hopes still to preach the gospel.

* * *

Returned Missionary Makes Trouble by Serving Poor

Mrs. Kenmure is minister of Partick Congregational church in Glasgow; Miss E. G. K. Hewat has been receiving similar public attention in Church of Scotland circles in Edinburgh, where she has been acting as assistant to the minister of North Merchiston chuch. Miss Hewat was the first young woman in the former United Free church to pursue a full course of study equipping herself for the ministry, even to the earning of a B.D. degree from Edinburgh university. The year that she was graduating near to the top of her class, the assembly debated the subject of admitting women to the ministry, but the matter was left on the table so as not to complicate the union negotiations with the more conservative "auld kirk."

Miss Hewat with her training and her degree went out to Sin Pin, Manchuria, as a missionary of the church, and the issue lay in abeyance until the women's petition to the 1931 assembly brought it once more to the forefront. Now Miss Hewat is back in the homeland again and has offered

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her services to a poor church in a tenement community which could not afford a student assistant nor a church sister. The minister gladly accepted her offer, and has been allowing her to assist him in the conduct of public worship. But some conservative folk in Edinburgh have "got the wind up," and have raised the matter in the presbytery: Just what arrangement has the session of North Merchiston sanctioned with Miss Hewat? Is this a backdoor entrance by women into the ministry? Is this an attack on the constitutional law of the Church of Scotland?

Dr. Gardiner of Greyfriars, who is leading the attack, wants the kirk-session reminded that Miss Hewat has been neither licensed nor ordained, and has no status in the sense that divinity students are often given permission to preach. She had been a missionary, and missionaries, both men and women, had frequently conducted services or at least preached from pulpits to the church, although they had no right in strict fact to do so, and no harm had been done on one side or the other. That had been a temporary matter, usually taking place on furloughs. Miss Hewat had neither authority nor qualification to preach in the church or to conduct services. The presbytery voted to ask the kirk-session to report its arrangement.

* * *

Scotland's Only Lay D.D. Dead

Another eminent Scottish churchman, Lord Sands, has been called home. He was the only lay doctor of divinity in the land. His death was very sudden, as he had been at his place on the bench only three days before. He was a "law" lord (not a hereditary lord, by right of his appointment 17 years ago as a senator of the college of justice, the Scottish supreme court. His real name was Christopher Nicholas Johnston. The range of his genius was immense—he was a judge, theologian, preacher, novelist, biographer, churchman, had been a member of parliament, not to mention such human characteristics as keen salmon fisher and rugby enthusiast. He was chairman of the Carnegie trust for the Scottish universities, of the Edinburgh Employment committee of the ministry of labor, and of the Edinburgh battalion of the Boys' brigade. But dearest to his heart was the church of his fathers, in which for 42 years he was a faithful elder. He was one of the three men who served on the negotiating committee throughout the whole 20 years that preceded the uniting of the churches, and he usually framed the committee's report to successive general assemblies. He has been serving in these last two years on the committee that has been conferring with the Anglicans. A man of strong, simple faith, with an eager, unforgettable personality, he has served well his land and his church.

MARCUS A. SPENCER.

Dr. Hough Becomes Dean of Drew Seminary

Dr. Lynn Harold Hough has been appointed dean of Drew theological seminary by the trustees of Drew university. Dr. Hough will continue as professor of homiletics and comprehensive scholarship. He assumes his duties as dean April 1. This announcement disposes of the rumor of Dr. Hough's return to Central Methodist church, Detroit.

South Approves Bankhead Bill

Federal Compulsion Felt Necessary to Keep Cotton Farmers from Chiseling —Recovery Projects Progress

(Correspondence from the New South)

NASHVILLE, March 17.—The Bankhead bill to enforce the cotton reduction program seems to meet with overwhelming southern approval. The removal of 10,000,000 acres from maturing last year did not greatly reduce the production, though it did undoubtedly keep down overproduction. All signs are that the voluntary reduction program this year would result in many a farmer increasing his production to take advantage of his neighbors decreasing theirs and the planting of many acres not hitherto farmed. It is believed the compulsory ginning reduction measure will effectively hold production to less than 10,000,000 bales and perhaps raise the price to 14 cents, which would mean real agricultural recovery for the south. Warning is given that too high a price for export cotton, which accounts for half the normal cotton sales, may result in a loss of the market. The southern farmer is rapidly learning diversified farming. Last year Alabama increased her farm income other than cotton by more than $5,000,000.

* * *

Better Prices for Tobacco Farmers

The growers of dark fired tobacco in Tennessee and southern Kentucky are feeling hopeful. They are getting a 60 per cent increase in prices this winter and hope, through control and government financing of the cooperatives, to be in a better position with this year's crop. This tobacco is nearly all exported. In 1932 the tobacco companies realized more in net profits than they paid the farmer gross for his crop! While the export price decreased by one-fourth the price to the farmer decreased by one-half.

* * *

Dairymen Seek Price Rise

The dairymen of the south in a recent meeting resolved to oppose any processing taxes on their products and demanded that prices be fixed by the dairymen themselves. They asked help, however, in disease eradication, cow testing, and a national campaign of advertising. They also advocated higher prices for the farmer, and an amendment to the evaporated milk code that would put prices in the south on the national level.

* * *

Negro Complaints Against Codes

A dye-stuffs manufacturer recently predicted that millions of Negroes will be thrown out of employment in the south if the codes do not allow the employers to discriminate against them in wage scales by about one-third, claiming they are by that much less efficient as compared with white labor. The textile code left practically all common labor, such as is done by Negroes, out of the wage provisions. In lumber the minimum for the south was fixed at 23 cents per hour as against 40 cents in the north; this discrimination affects Negro labor chiefly. Negro leaders claim that the compliance boards do not listen favorably to the complaints of colored workers, that companies raise housing and other charges to defeat wage minimums, that in the cotton reduction programs no provision is made for the cropper, the category into which so many Negro cotton farmers fall. Studies regarding the efficiency of Negro labor as compared with white tend to confirm the claim that he is as efficient a worker if conditions, time of employment and other factors are made equal.

* * *

Soft Coal Miners On Strike

From 8,000 to 10,000 coal miners in and about Birmingham have been on a strike to enforce the soft coal code's provisions regarding unionization. At this writing a settlement seems in sight. The miners claim the companies refuse the "check-off" and otherwise defeat unionization. This field was given a marked differential in the national code.

* * *

Steel Workers Claim Color Bar Is Labor Weapon

In Fairfield, Ala., meetings of whites and Negroes were forbidden by the city council. The Amalgamated association of steel workers claimed this blocked their efforts at unionization and called a large mass meeting of both races with the result that the police did not interfere.

* * *

Plan Relief for Croppers

In a recent meeting with southern relief workers, held in Atlanta, Director Harry Hopkins outlined a program for rural rehabilitation which will, it is estimated, benefit some 120,000 families of the tenant, cropper and small farmer class. It is designed along the lines of the subsistence homestead program, modified to fit local conditions. Diversification of crops, public works, forestry work, highway building, the growing of more consumption goods and the development of small local industries for part-time work are envisioned in the program.

* * *

"Mother-Orphans" Colony For Knoxville

Knox county, Tennessee, with the help of the CWA, is building a "mothers-orphans" home colony. Ten homes will be built on a garden tract near Knoxville and widows with children will be housed in them and given mothers' pensions.

* * *

University to Direct Subsistence Farming Experiment

The federal government has given the University of Georgia $1,000,000 with which it has purchased 20,000 acres of farm land upon which it is planned to locate 1,500 city families. They will be provided with tools and seed and given two year leases. Those who at the end of that time have proved their ability at farming will be allowed to purchase their plots on a twenty year payment plan.

* * *

A Farm School for Farmers Who Will Farm

A farm school of unique type has been in operation the past year at Tipton, Ga.

It is designed to train young people for actual dirt farming. Finding that the greater number of agricultural college students do not go back to the farm, this school desires only those students who will do so. It is called the Abraham Baldwin agricultural college. Dean George H. King says the whole curriculum is built "to prepare students for wholesome and satisfying life on the soil in Georgia." Studies in history, economics, the sciences and other subjects are all designed to give a background of culture to future farmers.

* * *

TVA Project Advances

The TVA is now making a house-to-house survey of all families who will be moved from the area above Norris dam to allow place for the impounded water. Gutzon Borglum has offered to draw a memorial design for the cemetery into which bodies from several score rural cemeteries will be moved, many of them containing the remains of the pioneers of a century or more ago, including soldiers of the revolution. Giles county, Tennessee, is organizing for rural electrification. Memphis will engage an engineer to survey its outlook for the use of TVA power. They propose to ask for authority to build their own power line if the Authority finds it impossible to build it for them.

ALVA W. TAYLOR.

French Government Honors S. O. Levinson

Salmon O. Levinson of Chicago has had conferred upon him by the French government the decoration of Chevalier of the Legion of Honor. The citation accompanying the decoration stated that it was awarded in recognition of Mr. Levinson's work in behalf of the outlawry of war which preceded and laid the groundwork for the Briand-Kellogg pact of Paris outlawing war, and also for his other contributions to the cause of world peace.

Rabbi Wise is Honored on His 60th Birthday

Nearly 3,000 persons attended the morning service of the Free synagogue at Carnegie hall, New York city, on March 18, where they heard a number of speakers acclaim Dr. Stephen S. Wise as "a great leader, a great man, a great Jew, a pathfinder for all the rabbis of America." The service was in honor of Dr. Wise's 60th birthday and the 40th anniversary of his entrance into the ministry. At a luncheon at the Hotel Biltmore in the evening nearly 1,000 persons heard Bernard S. Deutsch and others praise the achievements of Dr. Wise. During the day a fund of more than $20,000 was presented to Dr. Wise. This, it is reported, is to be used principally to meet the annual deficits of the Free synagogue and of the Jewish institute of religion, which Dr. Wise also heads.

Dr. C. R. Erdman Resigns from Princeton Church

Dr. Charles R. Erdman, for the past 10 years minister of the First Presbyterian church, Princeton, N. J., has resigned because of ill health. The congregation has petitioned the New Brunswick presbytery to appoint as his successor Rev. Frank S. Niles of the Germantown Presbyterian church.

Hawaii Rebels At Treatment

Thinks Mainland Misunderstanding of Status at Root of Many Troubles—Bishop Restarick Dies

(Correspondence from Hawaii)

HONOLULU, March 2.—When will mainland Americans realize that Hawaii is a territory of the United States, and not an insular possession? Our status is not the same as that of Puerto Rico, the Philippines, the Virgin islands, Samoa, or even the District of Columbia. We are a territory, and should be subject to the same privileges and opportunities, requirements and responsibilities, as other territories.

We have—as has each territory—one non-voting delegate to congress. Were the situation here understood in Washington and on the mainland in general, one delegate might be sufficient, but when our problems are misunderstood and misinterpreted, and our industries attacked by eastern interests which are more concerned about their dollars in Cuba than in the general welfare of American industries, this is an impossible situation for any delegate to face.

The Rankin bill which was introduced in congress would have taken away part of our home rule rights by advocating the appointment of a mainlander as governor of this territory. This complex situation is hard enough for people who have lived in it for years. Further, Americans like to do their own governing—even if they do not make a perfect job of it. (Witness 48 states!) When the Rankin bill was disposed of, we thought the idea of our being an integral part of the United States, and not a possession, was understood. Now it is announced that "the administration does not regard Hawaii as a domestic producer under the sugar plan."

What Hawaii needs is simply to be understood, and not misrepresented. Statements recently made through an investigator for the American Civil Liberties union report conditions here as they have not existed since the days of the Hawaiian monarchy. Hawaii asks only equal opportunity and fair play with the rest of this country.

* * *

Three Distinguished Citizens Die

Hawaii has lost several distinguished citizens during the past few months. Rt. Rev. Henry Bond Restarick, retired bishop of Honolulu, was an active figure in the life of the Hawaiian islands from 1902, when the Protestant Episcopal church in the United States took over the Hawaiian mission from the Church of England. His recent passing has been a loss to the literary and historical circles of the city, as well as to the clergy and the people.

George R. Carter, second governor of the territory of Hawaii, passed away after a long life filled with interest in civic, commercial and youthful problems.

Wallace Rider Farrington, governor of Hawaii from 1921 to 1929, died in Honolulu on Oct. 5, 1933. The Hawaiian Educational Review says, "It becomes increasingly evident that Wallace R. Farrington is Hawaii's greatest contribution to the Pacific area." He was a constantly gracious Christian gentleman, a great believer in the fundamental goodness of people. Farrington hall, at the University of Hawaii, has recently been dedicated to his memory.

* * *

Territory Changes Governors

Gov. Lawrence M. Judd came into the gubernatorial office at a most difficult time. His critics have been relentless in their bitterness, and as lacking in their coopera-

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NATIONALISM
MAN'S OTHER RELIGION
By Edward Shillito

The religion of nationalism, says Dr. Shillito, has eaten its way into the heart of nation after nation. It makes a stronger appeal to men than can be made by a church which only too often sells its soul to the state, and pronounces a blessing upon battleships and policies of war. . . . Here is the great challenge of the day to the Church of Christ, a challenge which it must answer, or hide once more within the catacombs.

(The Christian Science Monitor)

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tion. Gov. Judd brought into his office a heritage from old Hawaiian missionary stock.

Governor-designate Joseph B. Poindexter has recently been appointed by President Roosevelt to succeed Gov. Judd. He is not a political machine appointee. He will find his new office exceedingly difficult, because of the complex racial situation which is always with us; the intensive industrial development; the amazing interest in public affairs manifested by a large number of people; and the problems forced upon him by the military and naval establishments.

* * *

Where the War Drums Are Seldom Stilled

The flight of six navy planes, in formation, from the mainland to Hawaii was an achievement which was both heroic and of grave significance. The fliers called it "just another all-night hop," but Japanese papers thought they could hear the roar of the engines. Now the navy is planning another flight, out to Midway. That will cause more jingoes to howl.

We have had an epidemic of official and unofficial visitors; the secretary of the navy, senators, congressmen, admirals, generals, movie stars, special investigators. Admiral Yarnell made a speech which embodied the following unique statements: "There is probably no body of men more desirous of peace than the senior officers of the army and navy. . . ." And then, of course, "The best defense is a vigorous offense." Secretary Swanson talked about "a navy second to none," "a treaty navy," and "we are merely trying to do what other nations are doing."

T. Markham Talmage.

Annual Institute for Education by Radio

The fifth annual Institute for education by radio will be held at Ohio State university April 30-May 2. The general chairman will be W. W. Charters, director of the university's bureau of educational research. Among the subjects to be discussed are "Radio's Place in Distributing News," "The Relation of the Library to Radio Education," "The Wisconsin Plan for Statewide Radio Service" and "The Usefulness of School Broadcasts."

Archbishop of Canterbury to Broadcast Good Friday Message

The archbishop of Canterbury, the Rev. Cosmo Gordon Lang, will deliver a Good Friday message over the Columbia network, March 30, at 4:45 p.m., eastern time. He will speak from his study in the Old Palace at Canterbury, Eng. This broadcast has been arranged in cooperation with the New York Protestant Episcopal city mission society.

Federal Council Proposes Hymn Festivals

A proposal for holding "hymn festivals" as a means of magnifying the great music of the church is meeting with a favorable response, according to a statement issued by Bishop W. P. Thirkield, chairman of the Federal council's committee on worship. Bishop Thirkield has formulated a plan for the holding of such festivals which has been presented to the ministers' associations in the leading cities of the country.

National Capital May Have Racing

Bill Favoring Tracks Endorsed by Congress Committee—Warn Anti-Saloon League of Needed Changes

(Correspondence from Washington)

Washington, D. C., March 16.—"The ministers are trying to run this city." Such is the opinion of Representative Black of New York, author of a bill to legalize, in the District of Columbia, horse racing with all its attendant gambling evils. The remark was called forth by reason of the fact that a group of ministers had appeared at a hearing to offer protest against the bill. The honorable member of congress was wrong. The ministers are not trying to run the city. They are, however, concerned with the moral future of hundreds of government employes who are putting up their money weekly on the ponies, hoping to get something for nothing and finding they are almost always on the losing end. Race-track betting is gaining amazing popularity, if reports are to be believed. The local race-track bill has been reported favorably by the house committee to which it was entrusted and it is not unlikely that it will pass. Just another instance of the fact that Washington's half million people have to take what congress sees fit to bestow and not always what its citizens want.

* * *

Paper Refuses Hard Liquor Ads

The Washington Star has announced that in line with its pre-prohibition policy it will accept no distilled liquor advertisements. "Exile under constitutional prohibition and permission to return under repeal, have not worked any miraculous uplift transformation in the character and influence of alcoholic intoxicants," says the Star, editorially. "As they were before prohibition and repeal they are now. The Star believes that the use as a beverage of this hurtful commodity should, in the community interest, be reduced to a minimum and not be increased by the Star through the admittance to its columns for pay of this sales promoting advertising." This fine stand, which the owners of the paper figure will cost them $100,000 a year, has met with the hearty approval of church people. The other local papers have no such scruples. Huge advertisements of every conceivable brand greet their readers daily.

* * *

Anti-Saloon League Warned In Philadelphia Meeting

Not having observed in the columns of The Christian Century any mention of the recent conference called by the Anti-saloon league to secure the counsel of the various denominational bodies in regard to future procedure, your correspondent ventures to remark upon it, even though the meeting was held in Philadelphia. Representatives of some 12 or 15 of the larger religious bodies were present and for a day and a half went earnestly into the matter. In no uncertain terms the league was told that to continue under the same name, the same personnel and the same methods would get nowhere. Absolutely essential would it be to bring about a unification of the numerous temperance organizations if effective work was to be done, felt the confreres. A committee of 11 was appointed to plan for a second meeting to which will be invited representatives of all anti-liquor organizations.

* * *

Racial Discrimination In Capitol Building

The house of representatives cafe in the capitol building recently refused service to a colored friend of Congressman De Priest of Illinois. In a movement to protest against the racial barrier, interested parties are going to the cafe each day in company with well-known colored people. Rev. Russell J. Clinchy and others accompanied by Dr. Charles H. Wesley, a doctor of philosophy from Harvard and professor of history at Howard university, found the barrier still intact. Dr. Wesley was not only refused service but was asked to vacate. If memory serves correctly the walls of this same building have lately resounded to remarks not altogether complimentary regarding recent happenings in Germany.

* * *

Induct Dr. Gray as Chancellor

Dr. Joseph M. M. Gray was officially inducted into office as chancellor of American university at impressive exercises held in Continental hall on March 3. President Roosevelt received an LL.D. at the same time. Dr. Gray will be the chief speaker at the pastors' retreat which is held annually during April at American university.

W. S. Abernethy.

Death of R. A. Long, Disciples Layman of Kansas City

Robert A. Long, for many years a leading layman among the Disciples of Christ, died at his home in Kansas City March 15, following an operation. He was 83 years of age. Mr. Long was prominent in the missionary and publishing activities of his denomination. He was the president of the Christian board of publication, denominational publishing house in St. Louis which he had financed.

Dr. Shipler Tells Publishers What Kind of Books Ministers Like

The Publisher's Weekly, New York, recently carried an article by Dr. Guy Emery Shipler, editor of the Churchman, on "Do Publishers Know What Clergymen Read?" The publishers seem to think, says Dr. Shipler, that church people are a sort of "pale, pink, sappy lot of people whose taste in literature runs down the Laura Jean Libby alley." He says that he suspects that when a publisher hears anyone mention a parson he immediately thinks of a "nice missionary old boob, who wears a frock coat and ties his umbrella with a piece of string." Dr. Shipler makes it clear that the clergymen he knows are as interested in political science as in a best-selling novel; they feel as much at home in the labyrinths of Freud and Jung as in the latest detective thriller; they can comprehend a book on socialism and communism as well as one on biblical research. Dr. Shipler appends to his articles a list of 60 books which he has found in the hands of clergymen recently. This list is approximately a survey of modern civilization and contemporary thought.

Lenten Speakers Stress Penitence

Deep Note Marks Preaching in St. Louis Cathedral—Technocrat and Socialist Draw Large Audiences

(Correspondence from St. Louis)

ST. LOUIS, March 14.—The lenten season has brought a new note of evangelism into the noonday services at Christ Church cathedral. These annual services have never lacked high spiritual values, but this season the different speakers have emphasized sin, penitence, confession and right living. The services the first three weeks were directed by Bishop William Scarlett and his associates of the cathedral. The second three weeks they will be directed by the church federation. For the first week local ministers are the speakers. The second week Dr. Albert Buckner Coe, Oak Park, Ill., will speak and Holy week Dr. George H. Combs, Kansas City, will bring special messages.

* * *

Dr. Beaven Speaks to Y Gathering

The downtown Y.M.C.A. is also sponsoring a series of noonday luncheons each Monday for business men, with local ministers as the speakers. This is a new feature, but it is working well with a fairly good attendance of representative laymen. The city seems to be in a mood of serious religious thinking. The second week of these services Dr. A. W. Beaven, president of the Federal council of churches, was the special speaker. Dr. Beaven brought a great message on "Religion in an Age of Confusion." His survey of world and national conditions compelled thinking. "The world," he said, "has drifted faster toward war in the last six months than ever men dreamed it would. There has been a shift in the outlook of the people from hopefulness for peace, toward acceptance of war as a necessity. Many traditions are questioned, but religion is not passing. Our confused thinking must be guided by the kind of thinking that accepts God. Religion offers a relationship with the divine who alone gives strength."

* * *

Test Radio Broadcasting as Aid to Family Worship

Under the auspices of the Church Federation at seven o'clock Dr. Beaven gave a radio address on "Religion and the Home." This was a special feature of the new federation program in an effort to take religion to the home. The service was extensively advertised in the press and through the churches. Church folk were urged to invite in their neighbors for an evening at the fireside, hearing a religious message and discussing personal religion. Requested comments and reactions from the listeners have not yet been tabulated, but it is presumed many thousand listeners entered into this fireside fellowship. It is confidently believed the plan will be adopted next year by the Federal council and a national broadcast arranged so that the Christian life of America may share in a similar fellowship.

Reports on European Religious Crisis

Dr. W. O. Lewis, field representative of the American Baptist foreign missionary society in Europe, brought a message from Russia and Germany fresh and of unquestioned veracity. He said: "I used to buy and read every German newspaper to see the state of politics and other matters. I now buy only one: they are all alike. In sixty concentration camps of Germany there are 50,000 persons imprisoned for political reasons. There are 36 avowedly pagan societies with a membership of 250,000 which is a total larger than the 'free' churches. Religious conditions are serious." Russia, he said, may run out many Christians, but the religious spirit has not been crushed when school boys may be found in secret reading the Bible and when the young communists are adopting a vague and mystical form of religion. The Baptists and other free churches have not lost faith and courage. Plans are under way for the world convention of Baptists in Berlin in June and he believed the meeting would go forward without molestation.

* * *

Technocrat and Socialist Eagerly Heard

St. Louis has an open mind for every man who has a message. Howard Scott, Technocrat No. 1, in his several addresses had a respectful hearing. He said: "Racketeering, political or otherwise, is a component part of a price system of population. America is at the crossroads, but no foreign importation of any social theory or philosophy will avail. In our own soil, in the equipment and structures of this continent, is to be found the technology of the new order."

Norman Thomas, leader of the socialist party, had perhaps his largest hearing in St. Louis. He was heard by many because they believe in and admire the man and more because multitudes are asking, "Is there a way out of our distress?" He said: "There is nothing in the stars or among

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the politicians or even in Wall street to make us as dumb and futile as we have been. We may have better moments under certain proposals for relief, as when a family rejoices over an invalid who rallies." Conceding that President Roosevelt possesses intelligence, courage and imagination, Thomas said: "He cannot obtain prosperity because all of his plans, with one exception, are set in a framework of capitalism. We will never have a man in the White House who would do better under capitalism."

CHARLES O. RANSFORD.

P. S. Harrison's Articles on Block-Booking Still Available

Several weeks ago a news item appeared in these columns stating that P. S. Harrison, editor of Harrison's Reports, 1440 Broadway, New York city, had written a series of articles concerning block-booking in the movies, and would send this series upon request and six cents postage to any reader of The Christian Century. Mr. Harrison was under the impression that 200 sets of articles would be adequate to meet the demand. It was not adequate, however, and he has had to issue a second edition which is now available on the same terms.

Stanley High Advocates National Inter-Faith Sunday

Reviewing the persecution of Jews by Christians throughout history, culminating in the nazi policies of the past year, Rev. Stanley High proposes the inauguration of a national inter-faith Sunday, a day dedicated to good will between Protestants, Catholics and Jews.

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Town Meetings Are Still Held

Old New England Type of Local Government Survives—Congregationalist Changes Its Name

(Correspondence from New England)

SOMERVILLE, MASS., March 15.—This is the season of town-meetings. Experience here refutes the dictum of our war department's manual: "Democracy, the direct rule of the people, has been repeatedly tried without success." Amazing skill is shown in handling the business of large towns, like Arlington, where 10,000 out of 18,000 voters cast their ballots. But more typical is the "meeting" in a town with only 100 voters. It lasts from 10 to 4 and is a most "human document." Women voters have to bring their babies. A 2-year-old toddles up with his mother as she casts her ballot. A boy in his teens is asked to help distribute the little slips. Handed to the experienced moderator, they fall into the box as silently as the snow flakes outside. Yet decisively: "You have elected —," "The town has voted—." Warm as the debate has been, or close the vote, no one murmurs and the next "article" is promptly taken up. Appropriations made increase the tax-rate. To the plea to cut teachers' salaries, like surrounding towns, some reply: "We must not rob our children." Care is taken to let the delinquent pay their taxes by work on the roads, and to help the unemployed. Every item touches personal interests. Appropriately the citizens meet in a schoolroom. What an education in citizenship! One could wish that cities were decentralized enough to entrust some functions to "neighborhood meetings." The party system is conspicuous by its absence. There are neither republicans nor democrats; all are neighbors.

* * *

Teach Achievements Of Peace

Under the NRA, a high school in New Haven is being decorated in Italian chiaroscuro style, with frescoes dealing with the history of the city. Not, as once would have been the case, with battle scenes, but with portrayal of "John Brockett laying out the town-plan," the crags of East Rock showing in the background; and the heroic struggles of the inventors who created the industries of Connecticut—Eli Whitney, Yale graduate, inventor of the cotton-gin; James Brewster, the carriage builder; Chauncy Jerome, who invented a clock which could undersell British manufacturers in England; Goodyear, spending his life in perfecting his process for preparing rubber, and Morse, battling for six years with starvation until over the wire he could send the message: "What hath God wrought!" Who can estimate the effect of such pictures, seen daily, on impressionable youth?

* * *

"No Longer Any Antagonism Based on Religion"

Dr. Albert C. Dieffenbach on March 3 made the feature of his unique department in the Boston Evening Transcript, "Religion Today," a summary of the coast-to-coast tour of Father J. E. Ross, Rev. E. R. Clinchy, and Rabbi M. S. Lazaron. "These apostles of unity," he wrote, "found multitudes who hungered to hear." At his request, Father Ross summarized their experience: "Our movements of religious hate are due to demagogues who have appealed to emotions rather than intellect. Consequently, the picture of a priest, a minister, and a rabbi standing together was worth tomes of argument. There is no longer any antagonism in this country based strictly on religion. Antagonism against Catholics is due to the fact that many fear that they form a solid political bloc. Against Jews, it is due to fear of financial domination and dislike of the manners of some Jews. Catholics, Jews and Protestants can be separate, in things religious, as the fingers; and, in things civic and American, one as the hand!" The committee on good will, therefore, urges everywhere not only "Round Tables of Jews and Christians," but youth discussion in churches and synagogues, and joint visits of a priest, a minister and a rabbi to high schools, public as well as private.

* * *

And So Forth

The event of the week in church circles is the announcement of the Congregationalist and Herald of Gospel Liberty that with the first April number its cumbersome though historically significant name will be changed to Advance, the title of one of the four weeklies which it continues, published for many years in Chicago, and appropriate in this year 1934, so clearly marking the beginning of a new social era. Dr. William E. Gilroy will continue as editor with Dr. Hubert C. Herring as associate. Instead of the monthly missionary number, the Missionary Herald will cover all the interests of the home as well as the foreign field.

The Massachusetts council for the abolition of the death penalty is effectively using the case, reported in my last letter, of the two "positively identified" as murderers, who were dramatically freed by the confession of another.

At the conference on religious education held in the state house, Concord, N. H., "panels" of 8 or 10 speakers, under the chairmanship respectively of Dean Henry H. Meyer of Boston university and Rev. K. C. MacArthur of the Massachusetts council of churches, discussed adult and rural education in its relation to character building. A Jewish rabbi expressed special interest in the description of child evangelism by Miss Ella Weaver of the New Hampshire Baptist convention, as a method utterly new to him.

E. TALLMADGE ROOT.

Detroit High Schools Hear Good Will Speakers

More than 18,000 students in 16 high schools of Detroit listened early this month to addresses made by a Catholic priest, a Protestant minister and a rabbi, all of whom stressed the ideal of religious liberty. The Catholic speakers included Father Seidenberg and Father Sullivan of the University of Detroit. The Jewish viewpoint was presented by Dr. Leo M. Franklin and Rabbi Leon Fram. Protestants were represented by Rev. Roy Ewing Vale, Dr. Augustus P. Reccord and other Detroit ministers.

The New Films

These summaries and evaluations are supplied by The National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

The Big Shakedown

(Bette Davis, Charles Farrell) (Warner) Another sensational underworld racketeer story, with usual brutal gang methods, intimidation of the innocent, machine gun killings, etc. Even the hero fails at being a worthwhile character, since he is an incredibly weak-minded tool for the gangsters.

For A: Waste of time. For Y: No. For C: No.

Dark Hazard

(Edward G. Robinson, Genevieve Tobin) (1st Natl) Stupid, unwholesome story about a jellyfish hero, maudlin sentimentalist and helpless gambler. But heroine marries him (!), gives him home, baby and chance to recover. But he keeps falling and triumphs at the end—back at the track with his original blonde mistress, proving decency worthless.

For A: Trash. For Y: Trash. For C: No.

Eat 'Em Alive

(Produced by Harold Austin) Fine photography of desert-animal life, gruesome life and death struggles of snakes and others. Authentic bits of nature, but often repellent. Accompanying voice soars and rants, fights are prolonged by repeating footage, and faked stalking of baby by rattler is gratuitous horror.

For A: Depends on taste. For Y: Gruesome. For C: Too strong.

Jimmy the Gent

(James Cagney, Bette Davis) (Warner) Cagney back in fast, vulgar, wisecracking rôle. Exploits high-pressure illiteracy, brazen swindling, constant double-crossing of friends and foes, racket against racket to supply heirs for unclaimed millions. Everything goes. Not a respectable or honest person in the cast.

For A: Depends on taste. For Y: Unwholesome. For C: No.

Long Lost Father

(John Barrymore, Helen Chandler) (RKO) Barrymore is neglectful, egotistic father with shady past who finds again his resentful daughter, now grown up, and manages to prove helpful temporarily. But story is aimless, unconvincing and wins little sympathy for anyone concerned. Largely waste of John and Helen.

For A: Mediocre. For Y: Better not. For C: No.

Search for Beauty

(Buster Crabbe, Robert Armstrong) (Para) Exploits beauty contest winners, presents notable athletic ballet ensemble, and pretends to slap immorality in general and fake magazines in particular. Otherwise hodge-podge of crude racketeers vs. naive hero and heroine, with badly mixed motives and generously risque. Largely wasted effort by all concerned.

For A: Mediocre. For Y: Unwholesome. For C: No.

The Song You Gave Me

(Bebe Daniels, Victor Marconi) (Columbia) Artificial concoction of rather good music and rather tedious dialogue, attempting to re-present "The Song is Ended." Bebe makes her most of the vivacious, popular Viennese actress, winning her cold, stolid secretary by original methods. Hardly significant.

For A: Hardly. For Y: Perhaps. For C: No.

Best Recent Films for Family:

Alice in Wonderland	This Side of Heaven
Mr. Skitch	Hi, Nellie
Sons of the Desert	Before Midnight

Films of Special Interest to Adults:

Spitfire	I Was a Spy
Queen Christina	Carolina
You Can't Buy Everything	Death Takes a Holiday

BOOKS RECEIVED

Short Story Hits: 1933, edited by Thomas H. Uzzell. **Harcourt, $2.00.**

Napoleon and His Marshals, by A. G. Macdonell. Macmillan, $2.50.

The Choice Before Us, by Norman Thomas. Macmillan, $2.50.

Reality in Religion, by John MacNeill. Judson Press, $1.00.

The Larger Parish, a Movement or an Enthusiasm, by Edmund De S. Brunner. Institute of Social and Religious Research, 50 cents.

Transatlantic Christmas, by Marshall Wingfield, Gregsonia Press, Cincinnati.

The Catholic Way in Education, by William J. McGucken, S. J. Bruce Pub. Co., Milwaukee, $1.50.

Jesus for Jews, a History, by Edward Holten James. Emerson Press, Concord, Mass., $2.00.

Pad and Pencil Puzzles, by Gladys Lloyd. Crowell, $1.00.

The Trail of Life in the Middle Years, by Rufus M. Jones. Macmillan, $2.00.

Suffering, by Alphonse Daudet. Yale University Press, $2.00.

The Robber Barons, by Matthew Josephson. Harcourt.

Temperance and the Changing Liquor Situation, by Deets Pickett. Methodist Book Concern, 65 cents.

Raleigh, by Irwin Anthony. Scribners, $3.25.

Trip to Russia, by Leonard K. Elmhirst. New Republic, $1.00.

Rainbow Cottage, by Grace Livingston Hill. Lippincott, $2.00.

The Sin of Being Ordinary, by Frank B. Fagerburg. Judson Press, $1.00.

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Two typical reviews of
HAND OF BRONZE
by Burris Jenkins

From Cincinnati:

THERE is more in this novel that reveals the world as it is than in a score of ponderous books on economics, politics, international relations, and history. Here is a life-size portrait of the sorry world we live in, and a sordid picture it is. Seminole, the city that writhed and fawned under the hard hand of Big Bill Bronze, is not an actual city, but is the prototype of every American city of today. The characters of the story are sharply drawn and each stands in his own individual right. Wise and lovable Peter Weld, teacher and philosopher, with such insight as is rarely given to mortals; adorable Penny Weld, passionately devoted to her father and all that he stands for, representative of the citizenship of a new world to come; ruthless and domineering William Bronze, newspaper owner, industrial magnate, and political boss, the incarnation of the selfish exploiting capitalistic system; the pitiful figures of Jane and Richard Bronze, children of the system, brilliant, cultured, rich, holding the highest ideals of personal integrity, but hopelessly imprisoned in a social and economic structure from which they cannot escape; fighting Hapwood Powers, radical labor leader and agitator who slowly and reluctantly gives up his idea that the only hope of society is in a revolution by violence; these are the vigorous and life-like characters whose thoughts and actions and conversations are woven together in a plot that unfolds as naturally as a narrative in history.

This book is avowedly a novel with a purpose. The author sets himself the task of teaching our distracted generation a sadly needed lesson, and to point the way out of our muddled confusion. Not all readers will agree with the proposed cure, but there can be no disagreement with the diagnosis. We are beginning to see pretty clearly what is the matter with the world. Much of the practice of industry and business, while not illegal, has been grossly immoral. Selfish exploitation of those who cannot help themselves has always led to ruin, and our generation is no exception. Old Testament prophets denounced those who ground down the poor and robbed widows. Now nobody escapes the exploitation of powerful industrial and financial magnates. Can we escape and save our civilization? Doctor Jenkins has given his answer in this powerful novel. It is worth a careful reading.—*The Classmate.*

—*And from Canada:*

Can a preacher write a novel which deals faithfully with the social sins and trends of this hectic generation and do it interestingly? He can. A distinguished American preacher has done it in "Hand of Bronze." Parsons turned novelists are not new, as witness Ian MacLaren, Ralph Connor, Lloyd Douglas, to mention only three. But parsons who know "immoral society" as exhibited in the United States and Canada of this year of grace and gravity are rare, and parsons who can weave their insights into a gripping yarn are rarer still. This reviewer enjoyed "Hand of Bronze" as a story. He enjoyed it also as a contribution to the literature of social interpretation. It is no sermon thinly disguised, and in this respect is superior to Douglas's two novels, yet how it does preach the revolutionary truth as it is in Jesus. This despite the complete absence of all religious vocabulary and references. The locale is a typical North American city; the setting the "normal" 'twenties and topsy-turvy 'thirties; the characters: flesh and blood characters, some intense individualists and others lovable if impractical socialists. May one minister give a hint to another who may wish to enlarge the social vision and sympathies of hitherto unreachable laymen? Recommend "Hand of Bronze." Then follow immediately with "Reflections on the End of an Era." If this prescription doesn't produce highly beneficial results said laymen have been vastly overrated!

"The New Outlook," Toronto.

These comments are typical of the reviews appearing in a wide range of publications and newspapers! If you have not as yet read this gripping story order a copy from your favorite bookdealer today! $2.00

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